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EXTRACTS FROM MR. STONE'S PRIVATE  
JOURNAL.

[Continued from p. 210.]

*A Portuguese Inquirer.*

August 12, 1828. Called on Mr. Coward, a respectable Portuguese, who was brought up in the Roman Catholic faith, but has recently had his attention awakened to the subject of religion, has renounced popery, and desires to unite with our mission church. He requested at our prayer meeting this evening, that we would have a meeting of the church, for his examination. He gives evidence of vital piety. Has a wife and three children, and is very desirous that they should receive Christian instruction. His wife, though she is the daughter of a distinguished English physician now in this country, by a native woman, cannot read English, nor even speak it. Two other Catholics are in an inquiring state of mind, and have commenced reading the Scriptures, though it will expose them to the excommunication of their church. We have evidence that the Spirit of the Lord is breathing among this people. May we prepare ourselves to go out to meet the Bridegroom, and welcome him to this church, and this pagan people.

*Encouragement in Female Schools.*

In company with Mrs. Graves, went to Mazagon. Called on a large number of natives at their houses, conversed with parents and children, on the importance of having a female school established there. Though all the parents had objections to sending their girls to school, yet after telling them the importance of it, they generally consented to send their daughters. Nothing is so pleasing to native females, as to have English (for we are all called English,) ladies call to talk with them.

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18. Visited three schools, with Mrs. Graves; one boys' and two girls' schools. The female schools appear very interesting. Some of the girls can read with considerable fluency in the Mahratta Testament, can write and repeat the ten commandments and our catechism. Their writing is executed with great accuracy and neatness. I wish the ladies in America could but accompany our dear sisters in their daily visits to these schools, and witness the progress of these pagan girls in Christian knowledge. They would want no other motive to induce them to furnish the means of extending our school system a hundred fold. Thousands of heathen girls, who are now growing up in ignorance and pagan superstition, might be brought into our schools, had we only the means for multiplying them.

Towards evening, as is my custom when the weather will permit, went out into the highways and hedges, to sound the Gospel trumpet, with an inviting voice, through the streets and huts of these wretched pagans. What an extensive field for missionary labor is spread out before us, and fast whitening for the harvest. O for more laborers to enter in and reap it.

20. Weather fair, therm. 82. The whole external scenery of nature around us, save where defaced by the polluting touch of sinful man, wears all the freshness of spring. And indeed, it is the spring of the seasons in Bombay. My mind is in a measure revived, by turning my thoughts from the contemplation of the wretched state of human beings here, to the works of nature. These proclaim the wisdom and goodness of the Being who gave them birth.

*Visit to a Temple.*

21. As I was passing by one of the most splendid Hindoo temples, I saw multitudes thronging it, to pay their adorations to its shameless idol. The second, and third stories were brilliantly illumina-

ted; the lower story, which contained their images, was but dimly lighted, by a few tapers burning beside each superior idol; truly emblematical of their religion, *dark and cheerless*. The whole temple resounded with the inharmonious notes of a band of native musicians, celebrating the praises of the cocoa-nut god, whose festival is now observed. To-morrow their great feast is held. My brahmin says the people carry their golden cocoa-nuts in boats out upon the sea, and cast them as an offering to the god of the monsoon. If a rain follow, their god frowns; but if the sun shines, he smiles, and will be propitious.

*An Interesting Inquirer.*

25. A native young man, a teacher in the English department of the Bombay Ed. Society, called on me in the morning, and said he wished to be instructed in the *English religion*; (i. e. the *Christian religion*.) He appeared to be a very thoughtful and serious young man; and could speak English well. I asked him, among many other things, if he thought it was right to worship idols? He replied, "How can it be good to worship the works of men's hands?" In reply to my inquiry if he thought the English religion, as he called it, better than the native worship, he said, he had no opinion about it, as he did not know the evidence of its claim upon our belief, but he wished to know.

I was much pleased with the modesty, candor, and sincerity of this amiable young man. He said he had been to the door of my bungalow three times before, but had not confidence to introduce himself. I thought of the young man who came to our Saviour for Christian instruction. I gave him Erskine's evidences of Christianity, and Leslie's Short Method with the Deists; and Miss Farrar lent him an English Bible to read. I told him if he would understand the Bible, he must pray to God to teach him by his Spirit. He was very thankful, promised to call again in a few days, and to attend meetings at the chapel on the Sabbath. We have fresh evidence from day to day, that a spirit of religious inquiry is going forth among these people.

28. The young man who called and requested Christian instruction, the other day, made me another visit. He says he has read the books I gave him, and is convinced, that the Christian religion has stronger claims on our credence than the doctrine of Mohammedanism. Heard him read the parable of the rich man and Lazarus, and explained it to him; enforced upon his conscience the truth, that if we would not believe in the

Christian religion, we should not be persuaded, if a spirit from the eternal world, heaven, or hell, should be sent to tell us of their solemn realities. He appears like a sincere inquirer after truth; requested the privilege of coming and reading the Scriptures with me some time every day. As he understands both English and Mahratta, I gave him a tract to translate into Mahratta, which is adapted to his present state of mind. Have more or less natives calling on me continually, to whom I give books and preach Jesus Christ.

*Examination of a Catholic.*

29. Our mission assembled at my house at two o'clock, p. m., for social worship, and the examination of Mr. Coward, the Portuguese man before mentioned, for admission to the church. He came to our chapel about three months ago, and the sermons he heard there, he says, were the means of opening his eyes to see the truth. His relation was very interesting and satisfactory; though his views respecting some of the doctrines of grace are still somewhat obscure. We shall propound him for admission to our church next Sabbath, and should nothing appear unfavorable to his Christian character, admit him to full communion on the next sacramental day. One native, and one other Roman Catholic called on Mr. Graves to-day, for religious instruction. The Lord is indeed in this place. O that the American churches would help us by their prayers.

*Visits to Schools.*

Day before yesterday visited two new schools, each containing both girls and boys. Mrs. Stone went with me. One of these schools contains children of brahmins, and the higher class of natives. Though this school has been in operation only three weeks, several of the little scholars can write all the Mahratta letters correctly, and repeat the ten commandments. It would rejoice the hearts of our beloved Christian friends, to accompany us in our school excursions, and witness what our eyes witness, and hear what our ears hear. I can truly say, I never had a stronger attachment to my scholars in New England, than I have to these little pagan children.

Sept. 1. In the morning, with Mrs. S., visited the schools. Found them much interrupted by the holidays. Still, a goodly number of children were at their studies. In one school, which has been in operation only a month, five of the boys can repeat all the commandments, and read in the Mahratta Testament. Three of the girls can repeat nearly all the com-

mandments, and write all the letters. This school has in it 35 boys and eight girls, and the number is increasing. Every week evinces, that obstacles which have hitherto existed, in the way of giving Christian instruction to the children, are rapidly giving way. A great door is opened here for the entrance of many laborers.

#### *Effects of the Mission Schools.*

5. A new pundit came to day, to instruct me during the absence of my old one. He is quite a learned brahmin; and is willing to attend the services at the Chapel on the Sabbath. Indeed, we find but few who are now unwilling to go to the chapel. Visited Mazagon schools. On my return home, as I was passing through a very thickly settled quarter of the town, two lads applied to me for books, who I found could read fluently, having been scholars in the mission schools. While the lads were reading one of the Gospels, several natives gathered around and listened, to whom I preached Jesus, as the only Saviour of sinners. Gave each lad a Gospel, and tracts, which they promised to read to their parents. Excepting these lads, there was not another person present who could read. In almost every excursion among the natives, I find the good effects of our mission schools. In them, many youths have been taught to read the word of God, who otherwise would have remained in ignorance; and the instruction which they have received, is not only felt by *themselves*, but by all in the circle of their influence. The word of God, which they receive, is read, not only to all in the families to which they belong, but also to multitudes who cluster around to hear some new thing. Thus, though they are *themselves* strangers to vital piety, they are indeed preachers of the Gospel to many, who otherwise would have sunk to their graves, without ever hearing of the Lamb of God, which taketh away the sin of the world. And have we not reason to hope, that some of them, by reading and explaining the Scriptures to others, less informed than themselves, will be led to a *saving* knowledge of the truth, and ere long become preachers of righteousness in *deed*, as well as in tongue.

#### *Attendance at the Chapel.*

Sabbath, 7. About forty girls, belonging to our native female schools, attended the morning service at the chapel. Immediately after the service, they came to my house, to read in the Testament, and receive Christian instruction.

It is but a very short time, since parents

would consent to have their daughters come to the chapel, and to our houses, to receive instruction. Now, they seemed much pleased with it. We hope the time is not far distant, when parents here will take their children by the hand, and lead them to the house of God, as they now do to the temples of idolatry. But alas, as yet there is scarcely an individual native adult, excepting those in our employment, who attends constantly at the chapel on the Sabbath. One grand reason is, they labor for the bread that perishes, on the Sabbath as much as on other days. The observance of their numerous holidays, and the customs of the people, do, in a measure, render this necessary. In the evening, I preached in the chapel to about 40 hearers, who understand English; among whom was the young Hindoo, who has for sometime called on us to receive Christian instruction. We hope good things of him, though we are aware, that our hopes may not be realized.

12. The native young man who professes to be an inquirer after truth, called towards evening, and brought his translation of a tract, which I had requested him to translate. He still appears to be a sincere inquirer. He asked me if a person could not be a Christian *without renouncing his caste*. I replied if he should become a *real* Christian he would not wish to *retain his caste*. This appears to be the first question in the mind of a Hindoo, when his thoughts are directed towards Christianity, whether, if he should be convinced of the truth of Christianity, and embrace it, he could keep his *caste*. This meets him at the very threshold of his inquiries, and if he is informed at once, that they are incompatible, he will generally give up his inquiries. We need much heavenly wisdom to guide us.

#### *Visit to the Idol Gunputtee.*

19. Visited schools, &c. At one of them, had an interview with a distinguished native. From politeness he invited Mrs. Stone and myself to go up into a chamber over the school room, to see Gunputtee. We accepted the invitation, and went up; and there we beheld the idol god in all his glory. He was represented by a human body, with an elephant's head. Some of their sacred grass was scattered before him, which is said to be very grateful to the god. He was seated on a throne, in front of which, and on either hand, were arranged, according to their rank, innumerable tutelary deities, of various forms and sizes: two who sat on horses directly in front of his throne, were smoking a long spiral compound, the per-

fume of which is supposed to be exhilarating to Gunputtee. My spirit was moved within me to witness the scenes, which are exhibited in *this chamber of imagery*. Men, women, and children resort hither in crowds, from morning till night, to pay their adorations to the idol, and to make their offerings. I asked the Hindoo, who invited us up, what benefit they expected from worshipping the image god. Oh, says he, we are preserved by him, and receive our food and all our blessings from him. I then declared unto him the true God, and told him that the second commandment of the true God forbids the worship of idols. He replied that their brahminical priests required them to worship idols, and what could the people do? They must obey the priests. I asked him, if they should obey *God or man*. He said, *both*. I replied, it is impossible to obey the second command of God, and to obey the commands of the priests; for God forbids the worship of idols, but the priests require it. He saw the dilemma, and said, "I have not time to converse on the subject at present, but will call on you soon and converse further." But I presume he will never redeem his promise; for they are afraid to push inquiries respecting their religion very far.

#### *Reflections on the Sabbath.*

*Sabbath*, 21. The morning sun throws its rising beams over the face of nature, with a warmth and splendor, that seem to give life and cheerfulness to both animate and inanimate things. How changed the aspect of every thing abroad from what it was yesterday. Then, dense clouds shrouded the earth in darkness, and the rain in torrents drenched the plains. Were it not for the noise and bustle of a busy world, who know not the Christian Sabbath, and acknowledge not the Lord of the Sabbath; were all business suspended, and did the sacred stillness, which prevails in Christian lands, invite to devotion, I should anticipate almost an emblem of heaven on earth to-day. But alas, the pious soul can hardly find a place, in this great city, sufficiently retired to enable him to hold converse with heaven free from interruption. His supplications and his praises must ascend to heaven amidst the unhallowed shouts of idolatrous revelry, and the din of business. Oh, when will the Sabbath send forth its sacred light upon this world of pagan souls; and when shall these thousands of idolaters, from Sabbath to Sabbath, go to the temple of Jehovah in company, to worship the Creator of the heavens and the earth? Such a day, I believe, is yet to shine upon

this region of darkness. But it requires strong faith to hail its near approach, all at present wears so forbidding an aspect. Something, however, seems to bespeak its approach. The translation and printing of the word of God, in the language of this people—its extensive circulation among them—the mission schools, in which thousands of pagan children are receiving Christian instruction—the preaching of the Gospel—and the spirit of religious inquiry, awakened among all classes of the heathen here, &c. &c., may be regarded as auspicious omens of good. Not that all these means, of themselves, will be able to convert a single Hindoo; but that the same God, who has put these means into operation, will give them efficiency, and make them subservient to the accomplishment of his designs of mercy.

We were much interrupted in our evening service at the chapel, by the music and shouts of natives in the streets, sacrificing to their senseless idols. Oh for the wings of a dove, to flee from this wretched land, to spend a Sabbath in some peaceful abode.

#### *A Mohammedan Feast.*

22. We have no peace this evening. Can scarcely hear each other speak, across the table, on account of the noise of the Mussulman feast. In this, which is kept in commemoration of their departed priests, as well as in all their other festivals, all is *wild confusion*. Scenes most revolting to common decency, as well as to piety, are exhibited and gloried in. Probably not less than a thousand lamps, are suspended in the open air, around the mosque and burying ground. They are set in a kind of chandeliers, containing twenty-five lamps each. They make a splendid illumination. Toys of all kinds are exposed for sale, probably to defray the expenses of the festival. We anticipate but little repose, during this and the two succeeding nights. Oh, that the fear of the Lord might fall upon them, while revelling in their works of darkness.

#### *A Mussulman Inquirer.*

A young man, of the Mussulman faith, called on me in the morning, and asked for a Hindostane Bible. I gave him the only copy in my possession, of Henry Martyn's New Testament, which he received with much apparent gratitude, and promised to read it through. He said that several seapoys, (that is, native soldiers,) wished him to read it to them. May it prove the word of God with power, to his soul, and to all who shall hear it.

## Ceylon.

EXTRACTS FROM A COMMUNICATION OF MR. SPAULDING, DATED JANUARY 1ST, 1829.

### *Statements respecting the Preparatory School.*

THE communication from which the following is extracted, contains a full statistical account of the preparatory school, which now contains about 100 pupils. Of the character of these boys, Mr. Spaulding says—

A few of them may, on further trial, be considered unworthy the patronage of their benefactors, but generally they are lads of very good promise. As they are yet so young, however, our friends should feel that, *on an average each beneficiary must be supported ten years*, in order to go through such a course as to qualify him for usefulness.

The state of morals in the school is pretty good. Five or six give more or less evidence of a change of heart, though there is not now a member of the church in the school.

There is one circumstance connected with the school, which deserves notice, as it is a pretty good index to the progress of a change in the views of the people. In the beginning of October last, notice was given at our several stations, that on the 9th, boys would be admitted to the preparatory school. Though it rained, there were about 200 children brought, and many of them the sons of head men, who, even six years ago, would have thought themselves and families disgraced forever, by residing in our families for a day. That we might preserve order, we desired the parents to sit down, in the middle of the church, while their children stood in a circle around. All was in vain, however; for as soon as we began to select, every parent was up, and each thrusting his boy forward, said, "Take this, take this," with as many reasons and entreaties as could be urged. How different this from the time when no one could be persuaded, even by rewards, to live or eat on our premises.

There are, at present, four persons, viz. Charles Hodge, Azel Backus, Cyrus Kingsbury, and Paramanty, whose constant employment is, to read and distribute tracts, and portions of the sacred Scriptures, among the people. They go two and two, from house to house, visiting all in one village, before they pass on to another. In this way, all hear more or less of the Gospel, and there is reason to hope, that the bread of life, thus cast out upon the

waters, will be found after many days. They give a verbal account of their labors, in a weekly meeting I hold with them and others; and Backus and Kingsbury keep their journals in English. There is a gradual increase of light and knowledge among the people—some inquiry, and some talk, but nothing which would appear to a stranger, passing through the country, and nothing very striking, even to the constant and attentive watch of a resident missionary. Besides the regular services in the church, twice each Sabbath, two of the above mentioned helpers read and explain a chapter in the Bible, at Vaservalan, where the children of four schools, and some of the people from the village, generally attend: and, in the afternoon, all the church members, immediately connected with the premises, go out to read and converse with the people.

In closing my remarks, I would say that the great thing to be desired at present, is the descent of the Holy Spirit. There have been some pleasing and encouraging evidences, during the past quarter, that the time for such a refreshing is not far distant; but still, the cloud seems to pass off, and we are still made to say, Lord how long? Oh, that thou wouldest rend the heavens, and that thou wouldest come down!

EXTRACTS FROM MR. WINSLOW'S JOURNAL,  
AT OODOOVILLE.

### *Day of Humiliation and Prayer.*

November 4, 1828. At the monthly prayer meeting, it has been agreed to set apart a day for special humiliation and prayer, for the influences of the Holy Spirit upon ourselves and this people. We exceedingly need a refreshing from the presence of the Lord, and most of those who were present appeared to-day in some degree to feel this need.

14. Have been encouraged by the spirit of prayer, and by the engagedness of native members, in the exercises of the day, which has been observed agreeably to the determination at the monthly prayer meeting. A good deal of feeling has been manifested, and some petitions have risen, acceptably, I trust, to the Hearer of prayer.

### *Death of a Native.*

23. An elderly man in the neighborhood has died to-day, and the sound of mourning is now heard from his late dwelling. It is a dismal sound, for they lament aloud, the "mourning women" raising their voice so as to be heard at a considerable distance. They usually stand near

the door of the house in which the corpse is laid, and are ready to see and meet every female friend who may come. When any are observed approaching, the principal mourner rises to meet them, and begins to beat her breasts with the palms of her hands, bringing both back against it at the same moment, and with much force. This action is followed by all who are with her, and imitated by the party which is approaching, while they mutually advance nearer to each other, with a funeral cry. When they have met, they hang upon each other's necks, crying aloud, and tearing their hair. Sometimes large circles of them are seen thus lamenting together, and, whether relatives or not, all bear a part in the mourning, which continues at intervals, until the corpse is carried away to be buried or burnt.

The individual, who is now gone to his account, was a near neighbor to us, and a frequent attendant at church. He professed to believe in Christianity, and occasionally appeared to feel something like conviction of sin. At one time, when I exhorted him, he wept much; and as during his sickness, which was long, I several times conversed and prayed with him, he had some knowledge of his state, and some opportunity to prepare for death. He said that his trust was in Christ; and I am not altogether without hope that it was so; though the evidence he gave was not quite satisfactory. His friends are now burning his corpse with heathenish ceremonies, which they themselves say he forbade.

#### Communion Season at the Station.

30. Mr. and Mrs. Spaulding, who, while at Manepy, always united with us, were with us to-day also, and the members from Manepy attended. It has been an interesting time. More life and feeling than usual. After the services in the morning, notice was given that if any wished to unite themselves with the church, we should be glad to see and converse with them in the house. About 15 individuals came in, from Manepy and Oodooville. Some of them appear well.

December 2. The subject in the monthly prayer meeting to-day was, the *importance of a revival of religion here at the present time*. A good deal of feeling was manifested by some, and a sense of the great desirableness of a refreshing from the presence of the Lord, was apparently felt by all.

#### General Examination of the Schools at the Station.

19. The lists of the names as taken, contain more than 700 boys and girls, in

the 17 schools, nearly all of whom were present in the church. Others sometimes attend the schools, but not constantly. We gave cloths to-day to 103 girls; as those who attend regularly, and make progress, are entitled to a piece of cloth twice a year, as a reward. Of the children present to-day, 151 are studying Negundo, the Tamul dictionary; 40 have finished the course of Scripture lessons, and catechisms; 82 are studying the Scripture history; 62 the Sermon on the Mount; 167 the larger catechism; 109 the smaller,\* and there were 157 readers, as follows; forty reading the Epistles and Genesis, 82 the Gospels, and 35 beginning to read the small tracts. I have of late been much gratified by the progress of the schools in reading, which is, among the Tamul people generally, a much neglected branch of education; but exceedingly important, if we would enlarge the minds of the scholars, or give them any right views of the Christian religion. A *higher school*, consisting of the more forward lads from these schools, to the number of 35, is now in operation, and promises well; as does also a similar one at Manepy. Both are taught by R. W. Bailey, from the seminary, who is bringing them forward, in a pleasing manner, in Arithmetic and Geography.

#### Journal of a Week.

Not to multiply extracts, and yet to give some little idea of the course of our labors, I add the account of a week, the plan of which was laid without any reference to its being selected for this purpose; though it embraces one more evening meeting, than is usual, even for the part of the year when it is convenient to have such meetings.

*Sabbath, Dec. 21.* Preached on "Thou believest that there is one God;" &c. endeavoring to show the falsehood and danger of a notion, now becoming somewhat common here, that a belief in the existence of one God, is sufficient for salvation. People were attentive. There were present 150 girls, including the school here, 316 boys, 35 beggars, and about 60 others, men and women, (most of them respectable natives,) including schoolmasters, and others connected with the station.

A considerable number came to a second meeting, held in the verandah of the house, at which a great part of the "Pilgrim's Progress" was read, accompanied with explanations and remarks. In the afternoon, had a service in the church,

\*It is to be understood, that those who are studying the higher lessons, such as the Scripture history, have studied the catechisms and Sermon on the Mount.

where, as usual, I expounded the Scriptures. In the evening, held a meeting in a school bungalow near. It was well attended, and as Mrs. W. and myself returned home, by the light of a bright moon, just rising over the tops of some tall palms at a little distance to the east of us, we felt that it was almost as pleasant a close of the Sabbath, as attending a *conference*, in our native land, in which the multitudes were just then, probably, repairing to the house of God, "to keep holy day."<sup>23</sup>

The other duties of the Sabbath, have consisted in attending to the Sunday school of boys, under my care, and the girls, under Mrs. W., and in hearing the Scripture lessons of the girls in the Boarding school. The native assistants have attended a meeting at the preaching place in Copay, where four schools are collected on Sabbath mornings; and they have held another this afternoon, at a village near us.

22. Commenced writing a *tract* for the Tamul people. Afternoon, visited two schools, and one house, where I conversed with several people. A woman said, "Why should we leave our gods; have they done us any harm?"

23. Sent an account of the *examination* of our seminary, to the Madras Gazette, for the information of some who have contributed to it from a distance. Was the remainder of the day occupied in settling the accounts of the mission. At evening, preached in a school bungalow, in a neighboring village.

24. Attended the weekly recitation of the theological class, four or five hours, beginning at 9 o'clock, A. M. As the young men come from the different stations, I am obliged to make the most I can of a day with them. There were eighteen present this morning. Some of them make very pleasing progress in Scripture studies, and bid fair to be very useful native preachers. The foundation they have laid in the seminary, by a competent knowledge of English and the elements of science, will be a great aid to them in defending, and promulgating Christianity. At evening, the weekly prayer meeting, attended by such of the brethren and sisters as can conveniently assemble, was at Oodooville.

25. Corrected a *proof sheet*\* of a tract in Tamul from the press, and wrote a letter to Mr. Woodward at the Neilgherries.

Afternoon, visited a sick schoolmaster in a neighboring village, with whom I conversed and prayed. Had some conversa-

tion with another schoolmaster, who seems to be under conviction of sin, and I trust under the teachings of the Holy Spirit. His attention to serious subjects has been recently excited, by reading the Scriptures; and he appears very solemn and anxious concerning his soul.

26. Attended the Bible classes, and schoolmaster's recitation, at Manepy; as I have been obliged to do weekly, since Mr. Spaulding left the station. About 125 readers were present to-day, and 16 schoolmasters, including two superintendents. Of the former, three, (besides one who is a member of the church,) profess to be seeking the salvation of their souls; and of the latter, one—the other being already a professed Christian. The children make good progress in their studies, particularly in reading; and though the station suffers for want of a missionary constantly there, it is kept along by means of the labors of the brethren from Batticotta on the Sabbath, and by other help.

Afternoon. Attended our weekly church meeting at the station, and at evening held a meeting in a school bungalow at some little distance. The bungalow was spread with mats, and was well lighted, and well filled with people. The Oodooville superintendent of schools, who was baptized a few months since by the name of *Nathaniel*, spoke with much propriety and force, in the midst of many of his friends, among whom were two or three head men, on the absurdity and danger of idolatry. At first, one of them took up in the defence of the Tamul religion, but was by fair argument, even from native writings, completely silenced, and forced to admit that idolatry is irrational—but what could be done? it was their  *fate*, written in their heads, and they must remain idolaters. The discussions were conducted in a good spirit; and awakened more attention than I have noticed lately under similar circumstances.

27. Occupied in preparing a sermon for the Sabbath, and in attending a meeting with the schoolmasters of the station. Seventeen masters and twelve monitors were present. Katheraman, a native reader from Manepy, held a meeting with those in the school who profess to be inquiring what they shall do to be saved. There has been during the week one inquirer or more present at morning prayers in Tamul, with whom I have conversed, and prayed also in private.

In closing the *quarter*, I can only add, that it has been one of more encouragement than the last, though we still need the *special influences of the Spirit*, which, except in a very few instances, have been withheld; perhaps on account of our

\* The care of correcting the press devolves principally on the Rev. Mr. Wright, of the church mission, who superintends it with much ability, but occasional assistance is rendered by others.

own deficiencies and sins. We may therefore well say with David, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

CENTRAL GIRL'S SCHOOL AT OODOOVILLE.

In consequence of the recent removal of Mr. Spaulding to Tillipally, the boarding school for girls, which had been under the care of Mrs. Spaulding, at Manepy, was again removed to Oodooville, and is now under the superintendence of Mrs. Winslow. This flourishing school contained, at the beginning of the present year, 37 members. A catalogue of their names and ages, and of the persons and societies by whom they are supported, is contained in the last communication from Mr. W.; and to this catalogue the following notices are added.

The first five on the list, Sarah Woodhull, Susan Huntington, Louisa Hawes, Elizabeth Appleton, and Mary Sweetser, are members of our church, and the two succeeding, Charlotte Burnell, and Marcia Hutchinson, give evidence of piety. They have all been noticed in former accounts from this station, and from Manepy. Several others of the younger girls give us also some reason to hope well of them. The more forward girls are now going on in a pleasing manner with Arithmetic and Geography, under a teacher from the seminary, John B. Frazier; and the others make satisfactory progress in Scripture knowledge. The last twelve on the list have been recently admitted to the school, but *being selected from about forty who were brought on the day appointed to receive them*, they bid fairer to prove worthy of support, than if they had been taken indiscriminately from those who are offered. Most of them thus far give us *much* satisfaction.

Of those who have been some time in school, a few deserve particular notice.

*Sarah Woodhull* is now the first girl in school. She has a good mind, appears to be a consistent Christian, and is becoming useful as a teacher of a class in the ground rules of arithmetic.

*Susan Huntington* continues to do well, and makes good progress in her studies.

*Marcia Hutchinson* is in most studies with the two former, and is an uncommonly pleasant and intelligent little girl, of 12 years, being quite small of her age.

*Mary Sweetser* and *Elizabeth Appleton* continue to maintain a Christian character; but are not forward in their studies, especially the latter.

*Louisa Hawes* is younger than the two former, but on a standing with them, and in some respects a girl of better promise. She is rather uncommonly discreet—has an amiable temper, and conducts herself, I believe, as a Christian. Her patrons, who have lately favored us with a letter concerning her, may rest assured that their bounty is well bestowed, and if they will farther, (as they have generously intimated,) add a *dowry*, it may be the means of giving Louisa a suitable settlement, without which much that has been bestowed upon her may be lost.

*Charlotte Burnell* is a girl of very correct habits, and good mind. Though not a member of the church, we have reason to think well of her as a Christian.

It would be easy to say pleasing things of most of the remainder, but as they are still young, it is not necessary to attempt any particular account of them. They usually give as good satisfaction as could be expected of children of their former habits, and under their present circumstances. There are and must be many trials, connected with the training up of children taken from heathen parents, and in the midst of a heathen population; but it is a pleasing circumstance, and should be mentioned with gratitude, that *none of the girls from this school have fallen into immorality, and none of those who have united themselves with the church, have openly and greatly dishonored their profession.* *Betsey Pomeroy, Harriet Newell, Fanny Hall, and Elizabeth Worcester*, have been married to professed followers of the Lord Jesus; and are in circumstances as favorable to happiness and usefulness as could be reasonably anticipated. The prejudices of forming marriage connexions between families of different rank, or those not already in some way allied to each other, present a great barrier to the union of girls of the school with the young men from the seminary; but gradually, as the latter see more of the advantages of female education, and the importance of having pious partners, these barriers will be overcome; and a new scene of domestic order, peace, and happiness, will be seen in native Christian families, here and there, and in many places, blessing heathenish neighborhoods by their good example. Then a new race of children will be brought forward, under more entire Christian influence—of children taught by enlightened and pious mothers to lisp the name of Jesus, and early bow the knee to God; and the principles of entire renovation will be infused into the first elements of society; and continue to operate until this shall have become a Christian people.

## Sandwich Islands.

### TOUR AROUND MOROKAI.

In the last number of the Herald, notice was taken of the tour of Messrs. Richards, Andrews and Green, around the islands of Maui, and Morokai; and their journal in the tour around Maui was there inserted. The tour around Morokai, was performed by Messrs. Andrews and Green, and was commenced soon after the other was completed. An account of it is given in their journal, which follows.

#### *Commencement of the Tour.*

After remaining at Lahaina till September 23, Messrs. Andrews and Green, accompanied by Keariahonui, and Kekauonohi, chiefs of distinction, embarked, in a native schooner, and proceeded to Molokai, to examine the schools on that island. The channel, which separates this island from Maui, is ten or twelve miles wide. Head winds most of the day, so that we did not land, till near sunset. We put up, for the night, at Honomuni, and examined a small school. The chiefs addressed the people, with great animation, and were attentively heard.

24. Our furniture for travelling was carried on board the schooner, while we stepped into a canoe, and kept near the shore. We passed the northern extremity of the island, and soon arrived at an inconsiderable village, where we have another small school to examine.

#### *Variegated Scenery along the Coast.*

The land, which we passed to-day, is broken, though there are no high bluffs, till we arrived near the place of our landing. The village Halawa, is shut in by high hills. The valley is narrow, and extends several miles. While the scholars were assembling, we walked up the valley, near to its head, and viewed some beautiful cascades, which tumbled down the rocks, and created a beautiful stream, which supplies the inhabitants with sweet water, and empties into the sea. The people whom we met, seemed rather wild. They looked at us with great expression, as though they would inquire, "what would you have?" We returned, examined the school, and tarried over night.

25. We proceeded in our canoe, it being more pleasant than the schooner which accompanied us. As we proceeded, the bluffs became tremendous. We judged them to be from 1,500 to 2,000 feet. Down these bluffs, which are nearly per-

pendicular, frequent streams of water gushed, and made a most beautiful appearance. Now and then, a small valley appeared, between the hills, with a little cluster of houses; but these were scarce, as indeed there seems to be little here, but sweet water. About noon, we reached Halana, when the canoe and schooner returned, as the point of the island is so long, that it was deemed inexpedient to sail round it. Here we examined a considerable school; after which, we walked over a tolerably smooth country, to another small village, called Makanalua. Here we examined a small school, and remained during the night.

#### *Ascent of a Loft Hill.*

26. Rose, and set forward by land. We soon began to ascend a tremendous pali. A path, across this mountain, showed that the way was much travelled. But it was, for the most part, exceedingly steep and difficult, and, in many places, a single false step would have sent us headlong, hundreds of feet. We clambered up the steep sides of this mountain, and in about half an hour, reached the top. The chiefs, and many of their attendants, suffered severely, as they were very heavy, and unaccustomed to travelling. From the top of this mountain, to the sea, the descent is much more gradual, so that, from the west, the island, (excepting the north part, which is much more level, and runs out into the sea a great distance,) ascends very gradually to the height of two thousand feet, or more, when it suddenly breaks off, in a perpendicular precipice. We descended the mountain, passing through a very good country of land, till about one o'clock; when we stopped for refreshment, and examined a small school. We continued descending, till about five o'clock, when we reached the sea, at Kaunakakai. Here we put up for the night.

During the whole night, the people continued to arrive; and, about sunrise, the chiefs made their appearance.

27. Having examined a large school here, we walked on, and the chiefs followed, in canoes. We travelled along, on the sea shore, finding very little vegetation, on account of the drought. There is scarcely any water on this side of the island. About two o'clock, P. M., we reached Kumuali, where we concluded to finish the examinations. Several schools convened, during the afternoon, and just before sunset, we finished the examination of them. Soon after, the chiefs arrived. We were now in sight of Lahaina, weary and hungry, with miserable as-

commodations for spending the Sabbath. We therefore made a vigorous effort to reach the schooner, but were unsuccessful.

*Sabbath, 28.* Both morning and evening, we had religious service. Keariiahonui addressed the people, with considerable effect. He has a commanding appearance, and a considerable share of native eloquence.

29. The people assembled again, and the chiefs addressed them, and closed with prayer.

Thus have we finished our labor. It will be seen, in the tabular view of the schools, (see p. 210,) that we examined 1030 scholars. Of these, nearly all could read. We think the teachers on this island, are thorough, active, enterprising young men, who are capable of becoming very useful in this department. Their schools appeared admirably. The people, generally, appeared better than we had expected. Mr. Chamberlain is the only missionary who had been on the island before us, and he made no stay upon it. The influence, which has been exerted in favor of the right way, has been exerted by means of the teachers, and by means of other individuals, who had occasionally visited Lahaina.

Here then is presented the interesting spectacle, of a population of 5,000 souls on a single island, on which no missionary has been stationed, emerging from the darkness of heathenism, through the instrumentality of native teachers, who were themselves heathens, eight years ago—and already enjoying the benefits of Christianity so far, that *one fifth of the whole population* are receiving instruction in Christian schools; and nearly all these are able to read the word of God, whenever it can be put into their hands.

#### *Number of Inhabitants on Molokai.*

We estimated the number of inhabitants at 5,000. We numbered nearly 700 houses, and think there are about 1,000 on the island. We think nearly one quarter of the people are members of the schools.

No place on the island is very favorable for a missionary station. Where there is sweet water, there is very little room for vegetation; and where there is ample room, sweet water is not found. We doubt not, however, that a mission family would be comfortable, on the west side of the island. Keariiahonui and his wife are anxious that a station should be taken. Certain it is, these poor people greatly need a spiritual guide. We bless God that we can afford them any instruction; that they can be taught to read those portions of the book of

God, which are put into their hands. But they need a living instructor; nor do we expect, that the dew of the Spirit will descend upon them, till the ordinances of the Gospel are established in the midst of them. Oh that we had fellow laborers, whom we might send "to spread the light of heaven upon the mountains, and wake the throat of joy through their valleys."

About 10 o'clock, A. M., we hoisted sail, and, after a prosperous passage, we arrived at Lahaina, and found all well. May great good result to these our dying fellow men, from these excursions, to the glory of infinite grace.

#### COMMUNICATIONS FROM MR. GOODRICH.

THE first of the following extracts from the journal of Mr. Goodrich, at Byron's Bay, was written immediately after his return from Oahu, where he had, for some time, been engaged in the printing department. After giving a brief description of the voyage, and mentioning their arrival in the bay, he says—

We were surrounded by canoes, and the usual salutation, Aloha, resounded in every direction. On landing, we were thronged by multitudes, who extended to us a welcome hand, and were escorted to our house by hundreds, who appeared to weep for joy at our return. The usual custom of the natives, is to weep at meeting their friends, as well as at parting. Our house was thronged, from morning until 10 o'clock at night, for about three weeks. Their principal inquiries were respecting things lawful and unlawful; what was right and what was wrong; they said, that they did not realize the value of their teachers, till Mr. Ruggles left them in the spring; when they immediately felt their loss, and betook themselves to prayer to the Most High, that he would return them their teachers, to instruct them in the right way. Meetings for public worship were unusually crowded: not more than three fourths of the natives could get into the meeting house, and they appeared very attentive. After the exercises of the morning are through, Mrs. G. meets her Sabbath school, of about 300 or 400 scholars, who appear very anxious to receive catechetical instruction. The fields are truly white for the harvest.

*August 12.* The day that was fixed upon, for the general examination of the schools of Hido and Puna, was ushered in by the sounding of about 40 conk shells, which made the air ring. The teachers and scholars anticipate and enjoy the examination, with as much pleasure, as the children and youth of our own country. Since the last examination, six months pre-

vious, there has been an increase of more than one thousand scholars. As Mr. Ruggles has written a particular account of the examination, schools, &c., it is unnecessary to add any thing more.

*Sept. 14.* The people of Hido and Puna are now busily employed, in cutting and drawing down timber, for a new meeting house. The largest and longest sticks of timber, require about 80 men to draw them down a distance of five miles. The longest sticks are 70 feet. The noise of the busy natives, hewing and drawing timber, is not unlike the sounding of tools in ship yards in our native land.

23. A native came from a distance of about 60 miles, and appeared in quite a serious frame of mind, inquiring what was lawful, and what was unlawful; what she must do, and what she must not do; desiring to know what she must do to obtain that better part which shall never fail, even eternal life.

Many have come desiring to be baptized, and admitted into the church, and to follow on to know the Lord. Their lives, and conversation, have been blameless, for more than a year past; yet I feel, that the utmost caution is necessary, lest I should judge amiss, and be too hasty, in admitting them into church communion with us. There are a number that are ready to profess themselves on the Lord's side, whenever it shall be deemed expedient.

*October 23.* In the early part of this month, Capt. Daniel McKenzie, of the Minerva Smith, and Capt. Saahuel Bunker, of the Alexander, came into this bay, from a cruise off Japan. The kindness and politeness of these gentlemen, I cannot too warmly acknowledge, nor shall I soon forget their liberality. Each of them presented us with a barrel of flour, together with many smaller articles, which were truly acceptable. There are now four whaling ships in port, whose captains are all very kind and obliging. Capt. Bunker expects to sail for Oahu, in the latter part of the night, when the land breeze sets in; and by him, I forward this communication, to that place.

#### LETTER FROM MR. CHAMBERLAIN.

SINCE the last number of the *Missionary Herald* was principally in type, various letters have been received from the Sandwich Islands. Under date of Jan. 2d, Mr. Chamberlain writes, 'that the work of the mission is going on as usual; most of the older missionaries being engaged in translations, and the new missionaries giving attention to the language; the word of God being preached in English and Hawaii, and no special hindrance being opposed to the

various operations, which were, upon the whole, in a prosperous state.' On the subject of printing, Mr. Chamberlain says:

The business of translations and printing, is one in which you and the other members of the Committee, feel a deep, and most lively interest, and to the question,—How are books to be furnished for the thousands, who have recently acquired the ability to read, and the multiplying thousands who, in the progress of the plan now in operation, will become acquainted with the art of reading?—you will be inclined to bestow all the consideration which the importance of it demands, and which its bearing on the interests of the mission, and the influence it will have upon the unborn thousands of the future dwellers in these isles of the ocean, require should be given to it.

The press, on the present scale of its operations, could work off 600 reams of paper in a year; which would afford 800,000 tracts of eight pages each, or nearly 22,000 volumes, of 300 pages each, 12mo. Four natives have become so well acquainted with working the press, that they may be employed constantly. The Gospel of Luke was commenced, in an edition of 10,000 copies, which was afterwards altered to 20,000. The stock of paper on hand would soon be exhausted. Some wealthy and benevolent paper-manufacturer might do a great service to the cause, by sending a few hundred reams to this interesting field.

Mr. Chamberlain thinks, that the advantage derived from the publications of the mission has been equal to all the expense of the printing department; that is, by furnishing vegetables and other supplies for the mission. Several of the stations may hereafter obtain many supplies in the same way. But this will not be the case at Honolulu, where the number of mission families is greatest, and the demand for books least. It cannot be doubted, that the long continued and violent efforts, on the part of white residents, to promote flagitious immorality, has had a most disastrous influence upon the condition of many immortal beings here.

#### STATION OF LAHAINA.

It appears by a letter from the Rev. Jonathan S. Green, dated Dec. 31, 1823, that he had just returned from a visit to Lahaina. About fifteen ships had recruited there, during the fall; a larger number than had resorted thither in any previous season. Of the conduct of many of the officers and crews, the missionaries could speak favorably. Some English ships were exceptions. The crews of these ships behaved in a very disorderly manner, and, on one occasion,

declared that they would have the tabu removed, or shed the blood of the missionaries. Two captains called the next day, and said they would effectually prevent further disturbance from their crews. These assurances did not dispel all apprehensions, because one of the captains had no control over his men, and the other was intoxicated, when he made the call. The owners of whaleships, either English or American, will find it much for their interest to employ for their captains men of strict morals; and the governments of Christian nations will, it may be hoped, at length learn the same thing, in reference to the commanders of national vessels.

The translations were going on, at Kairua and Lahaina. The old governor Hoapiri was ill. His life was considered to be of great importance.

LETTERS FROM VARIOUS NATIVE CHIEFS.

It is interesting to see the unrestrained operations of the mind, in the case of heathens recently brought to the contemplation of the Gospel. The following letters have been some time on hand; but they will not, on that account, be the less useful.

The first is from the governor of Hawaii, commonly called John Adams, a man rather more than thirty years of age, and a very important chief in the administration of the public affairs of the islands.

TO JEREMIAH EVARTS, ESQ.

*Island of Hawaii, Kairua, Aug. 19, 1828.*

Sir, I am instructed by his excellency, Gov. J. Adams, to answer your very kind letter received per favor of the Rev. H. Bingham; and to beg you will excuse his not writing himself as he has not a sufficient knowledge of the English language to convey his ideas; and excepting the arrangement of the words I subscribe you his exact dictation.

"I have received your very kind letter, and also the book and portrait; for which I send you my grateful thanks, and also for your kind regards for myself and people. I have often heard of your kind regards for our welfare and of your constant prayers for the enlightening of our dark minds; and I look forward with hope when your kind wishes will be accomplished, and we shall be able to be among the number of those, who will be saved.

"We have a large church; and its being filled every Sabbath is, I think, a good sign that the glorious light of the Gospel is doing great good for the removing the clouds of heathenism from our once dark minds. I shall always love the missionaries, and take care of them. With every

wish for your health and happiness, and soliciting your prayers for our welfare, believe me to be your friend,

JOHN ADAMS.

P. S. I have written the above verbatim, from the governor's dictation.

Yours respectfully, J. Pelham, Surgeon.

The above was sent to Mr. Bingham, at Hon- oru, that he might transmit it to America; and was thus described, in an original letter, of which the following is a translation.

Love to you, Bingham. Herewith comes my letter for Jeremiah Evarts; just look at it, if you please. It is right perhaps, and perhaps not. I did not write it myself; but J. Pelham, a physician, he wrote what I had to say. Affection for you all, brethren, at that place; and in America also; and in the whole world.

May you and we be saved by Jesus our Redeeming Lord.

JOHN ADAMS, KUAKINI,  
at Lanaihau.

The sentence, "It is right perhaps, and perhaps not"—is an idiomatic expression of the modest opinion, which the writer entertained of his own performance.

In his letter to America, there is a very striking instance of modesty. The governor says, "We have a large church," without the slightest allusion to its having been erected solely by his munificence. Now this fact must have been present to his mind, as he regarded it with great complacency.

By long intercourse with those, who speak the English language, Kuakini can speak it better than any other chief. He can read and understand the plainest parts of the English Bible. Yet he does not feel competent to write the language.

LETTER FROM PIA, OR NAMAHANA, A FEMALE CHIEF, AND SISTER OF KAAHUMANU.

*Oahu, March 12, 1828.*

Mr. Evarts, may you live to an advanced old age. I affectionately salute you and all the brethren. This is my thought for you, which I communicate to you. I am learning the holy word of Christ, and his law, and his good ordinances all. I have in a small degree, acquired a very little. I have not yet acquired much. But the desire of my heart goes out to beg of Him, night and day, that my soul may obtain everlasting salvation in heaven. My desires and affections, my mind and my thoughts, I have bound up in a bundle and committed to Him; and his word and his law are what I now replace in my heart, that my house

may be fully peopled by his powerful Spirit, his unceasing love, and his unfeigned goodness and his long suffering mercy. O may we all be saved by him from the rising of the sun to the setting of the sun.

Greatly does my heart fear God, on account of the greatness of my sin, while living in the house of mirth and feasting, until both body and soul had well nigh perished in the house of mirth and feasting. Therefore do I fear God; and therefore does my heart repent by night and by day, every day of my life. Nor does my heart say, that it is now good, because I pray to God and repent of sin. No; it is with God to judge whether it is right or wrong; [that is, whether her heart is truly penitent or not.] It is mine to repent of my sin, and cast myself on him; to give my heart wholly to him, together with my soul and my desire, that I may live forever through Jesus Christ.

The thought is finished.

LYDIA NAMAHANA.

The foregoing is thus introduced in a note from Mr. Bingham: "Dear sir, The above letter was written to you by Piia, at my request. I have translated it for you at hers. I have good reason to think it is the undisguised expression of her feelings; and I doubt not you will regard it as pleasing evidence of humble piety, in one reclaimed from heathenism."

LETTER FROM KAAHUMANU, DATED MARCH 12, 1828.

My affectionate regards to you, Mr. Evarts, and to all our kindred in that country, on account of the great blessing you have sent us, the light, the word of God.

We have given our hearts to God; we rejoice in the great salvation.

Have ye good will toward us here, and pray ye to God for us, that we may all stand firm together as one in the following of Jesus Christ, that you and we may all be saved by the Messiah, the Redeemer.

I pity Mr. Bishop on account of his companion, the only one of yours who has fallen here. Grief for his companion, and compassion for his children.

ELIZABETH KAAHUMANU.

The foregoing lines are the translation of a hasty composition, written on a slate, as an opportunity occurred of sending a letter. The death of Mrs. Bishop had recently taken place; which accounts for the allusion to that event. Of the writer Mr. Bingham says: "We have good reason to believe, that these few short sentences express the sincere sentiments of her heart. The tears started in her eyes, when she

uttered the closing paragraph. She appears consistent.

"In connexion with the king, she has recently been called to manage an interesting case in law, the trial of a man on the charge of murder. She has exhibited a singular union of moderation and decision in this case thus far; being vigilant lest the guilty should escape, and cautious lest the power of punishing should be abused. She nominated twelve men, among the most intelligent and trusty, to sit as a kind of jury to hear the case. At the head of this jury is Lanuui, the husband of Piia."

LETTER FROM THE YOUNG PRINCESS TO MR. STEWART.

Very great love to you, Mr. and Mrs. Stewart.

I have a thought to communicate to you. In former times, when you dwelt in the midst of us, the word of God had not taken deep root in this land. But now the reality of the wonderful power of God here, is distinctly to be seen. I greatly exult in the richness of the blessings received by my own soul. On this point, I cannot write more fully at present.

I have to make known to you the death of your former pupil Henerieta Halekii. She was fully prepared for the house common to us all,—the grave. I have also to say that Kekauonohi is married to Keariahouui.

Most affectionate are my salutations to you two, Mr. and Mrs. Stewart, and to all the people of God, both men and women.

HARIETA NAHIAENA.

The above was received by the Rev. C. S. Stewart, and the translation was sent by him to the Missionary Rooms, just as he was about sailing for the Pacific, in the capacity of chaplain of the navy. It may be hoped, that he will visit the young princess, in the course of a few months, and will encourage her in every good resolution.

Mr. Stewart says, that Halekii, the wife of Haia, was a most interesting young native, and had always been a bosom companion of the princess. Keariahonui, is the only surviving son of Tamorcee, and has long been thought pious.

LETTER FROM LAANUI TO MR. STEWART.

October 9, 1828.

Love to you Mr. Stewart, (together with Mrs. Stewart,) my friend, my acquaintance, my brother beloved. This is my thought to you. Here I am dwelling in Jesus Christ, the house immovable, that cannot be thrown down by the wind—not by us erected—it will not fall over; it is immovable. There I have placed my de-

sire, my love, together with my thoughts, and my faith, together with all my inclinations, towards him. One resting place alone have all these things,—on Jesus:—him who has been clearly set forth. He is that by which all the men of this world may be saved—the men who repent of all their sins, that obey his commandments together with his holy word, and that set the affections of their heart in God, that their souls may be saved by him. Thus it is with my mind the present time. This thought to you is finished.

Lydia Namahana sends her love to you, Mr. Stewart, together with Mrs. Stewart. In consequence of you two living there, and our living here, very great love to you two. May we all be saved through Jesus. It is ended.

GIDEON LAANUI.

### North West Coast.

It has long been the wish of the Prudential Committee to ascertain the condition of the savages, on the western side of this continent. They have not as yet found it practicable to send an explorer thither; though one of the missionaries at the Sandwich Islands, is authorized to visit the coast, when he can have a good opportunity. The following paragraphs form the principal part of a letter, from a respectable ship master to Mr. Bingham, by whom it was sent to the Missionary Rooms. It is dated in 1827.

Dear sir,—Your very friendly communication I received with great pleasure; and be assured, I should long since have complied with your request, of giving you some account of the state of the natives on this coast, had I felt competent to the task. It is a difficult one in my situation; although continually cruising from port to port, and sometimes, as some would suppose, having a fair opportunity of seeing the condition, and judging of the prospects, that these miserable heathen have before them. Still, as I possess barely sufficient knowledge of their language for the purpose of trading, and am mostly occupied with this, it can hardly be expected, that I should give you a very correct idea of their manners, customs, good or evil doings, other than what happens to fall under my own observation; and as I am not in the habit of visiting the shore often, my opportunities of observing are but few:—but as far as I have observed, they are by far the most miserable, unhappy, vicious race of beings, that I have ever seen, or ever read of. I have understood, that the Missionary Board had it in contemplation, some time since, to send a

mission family to this coast. It is well they did not carry it into effect; for I do really believe it is a too hazardous attempt. For a time, (and that would be short,) while the novelty of having whites living among them lasted, no doubt but every thing would go on well; but the missionaries would soon lose their lives, for many would glory in taking the life of an innocent white for old grudges, or supposed offences long ago committed. They never *forget* nor *forgive* offences. They are almost always in a state of warfare even among their *own families*. If happily a cessation of hostilities takes place, it is merely to give the weaker party an opportunity to obtain revenge by secret murders.

Being in this state, you cannot but suppose, that crimes of the most horrid nature are often occurring, and but few, very few good qualities are observable in them. The only one I have observed is *fondness* for their children. As regards their ideas of a hereafter, as near as I can learn from them, they have a general idea of a future state, but are unbelieving as to rewards and punishments for deeds done in this life; but suppose that their second state will be somewhat similar to the rank they hold in this, with very few exceptions; as, for instance, a few make their appearance a second time in the form of fish, animals, &c. The greater proportion live in a style, which their heirs may choose for them to enjoy; as, in case of a chief's dying, the heir to his property sacrifices *one, two, three, and sometimes, I believe, as many as ten slaves to attend him to the next world, to carry him water, and the necessities of life.* And, as the number of slaves increases the consequence of a chief in this world, so he will be considered in the next, a greater or lesser chief, according to the number of his attendants. But this sacrifice of human life is gradually growing out of custom, on such parts of the coast as are mostly frequented by American traders, as many now conceive manumitting their slaves answers the same purpose as destroying them.

Infanticide is common among the slaves only, and for which they pretend two excuses. The first is the command of their mistress; the other, that their poor mothers have no wish that their wretched children should undergo the sufferings, which they have themselves experienced.

Their funeral ceremonies are these. A chief or chieftess dying, after being washed, dressed, and painted, is kept in a chest for a few days in their house. The head is then severed from the body, and put into a small box, and suspended upon poles, near, (commonly in part of,) their hut; the body is consumed by fire, and the

ashes buried; a common person is entirely consumed by fire. A slave is thrown on the beach, to be washed away by the tide.

I had not forgotten your request to convey to you one or two of the native boys; but must acknowledge I had not made up my mind respecting it. In the first place, the short time, which the parents would consent to the absence of children, would hardly allow of their obtaining sufficient knowledge to be of any service there; and in case of their death or non appearance at the time stated for their return, it no doubt (by their custom) would be attended with some violence offered to some of the traders visiting here. Many of the chiefs, (supposing I should leave the coast this fall,) have offered to entrust their sons to my care to be returned the following spring. The period I should remain at the islands would not probably exceed three months; this I conceive would not afford sufficient time for instruction, and moreover would be attended with some considerable risk. However, on my leaving the coast, if the parents will consent to their absence for a year or more, to be put under your care, I may take them upon these conditions; but you certainly will have a much greater task in reforming the N. W. Indian boys' minds, than probably you have had with the Island boys.

The foregoing account appears to be candid. But it must be observed, that the writer's sphere of observation was very limited. That the natives of the N. W. coast are extremely barbarous is beyond all question. As little can it be doubted, that their condition is very miserable, in every respect. But it is too much to conclude, that the life of a missionary would be very insecure among them, after making them fully acquainted with his object, and trusting himself fearlessly in their hands.

## Syria.

### HINTS RESPECTING THE POLITICAL STATE OF THE COUNTRIES NEAR MOUNT LEB- ANON.

The following *hints* were written by the Rev. Eli Smith, now at Malta, who spent more than a year at Beyroot with Messrs. Bird and Goodell, by whom the hints were approved. The two latter resided in Syria, it will be recollected, nearly five years.

There are various ways, in which Providence can open this interesting land to the power of the Gospel. It is not ours to predict what will take place; but rather to send forth preachers of righteousness, wherever they can get room to labor; and to sustain them there, till they are

compelled to leave. The scriptural directions are plain on this point.

A glance at the circumstances, which have inclined the civil rulers to oppose, in any measure, the Syrian mission, will give us some interesting data upon which to found our anticipations respecting its future prospects. The Moslem authorities being professedly and actually indifferent to the jealousies, controversies, and proselytism of their Christian subjects, except as instigated by the latter themselves to interfere: this opposition must have had its origin in those sects, which are inimical to the mission; and accordingly it has in fact been violent, in proportion as they have been in authority.

The Pashalic of Acre, in which the Beyroot missionaries have resided, is divided into two parts; one immediately under the government of the Pasha, and the other governed by him only through the medium of a partly hereditary, and partly elective prince.

In the former, it seems to be a well understood rule, that the clerks of government shall be Christians, and that this is the highest office they can hold. In it are situated Beyroot, Tyre, Sidon, and Acre; in all which places this office is occupied, at the present time, almost exclusively by Greek Catholics. This sect possesses all the vigor of youth, is united, embraces men of more information than most other Christians in the country, has a proselyting spirit, and, in consequence of its connexion with the papal see, is vitally opposed to protestantism. Hence, it is sensitive to detect the tendency of missions, disposed vigorously to oppose them, and having easy access to the ears of government, through its clerks, officers of considerable rank and influence, is able to employ, to the disadvantage of the missionaries, all those intrigues, which are so well understood, and so artfully practised, in the Ottoman empire. Accordingly, it is a fact, that all the obstacles thrown in the way of the mission by the local authorities of Beyroot, may be traced, either directly or indirectly, to a Greek Catholic clerk, in the court of the governor; and when, in a certain case, an appeal was made to the Pasha, the clerks of the same sect in his court were found ready and able to influence him, so as to prevent justice from being done.

The other part of the Pashalic is that included within the territories of the prince of Mount Lebanon, who at present is the emeer Besheer. His family were originally Moslems of noble extraction, from the interior of Arabia. They have enjoyed their present dignity, since 1110 of the

Hegira, when the celebrated house of Maan becoming extinct, the emeer Hydra, of the house of Shehab, (for that is their family name,) ascended to the throne of the mountains. A Moslem was selected, because it was thought, as is supposed, that he would be a more impartial ruler of a country inhabited by such people as the Druses, and Maronites, than if he belonged to one of the parties; and the result has been favorable to the Turkish authorities; for, in consequence of mutual jealousies between the two sects, promoted by him in order to maintain his own supremacy, the once formidable mountain power has become so weak, as to be easily managed by the neighboring Pashas.

The most ancient of the present inhabitants of Mount Lebanon are the Druses. Until lately, all the emeers, except those of the reigning family, and all the old hereditary shekhs, except one Maronite family in Kesroan, were of this sect. The mountain, from Beyroot southward, is named from them *gobel el Druze*, and the predominating influence was altogether in their hands. During the reign of the present prince, this influence became centered in the noted shekh Besheer, a Druze of one of the most ancient families, a man of talents, of immense wealth and beloved by his party. So great was his influence that notwithstanding the distinguished talents of the emeer Besheer, he had a deciding voice in most government matters. In this situation the emeer Besheer, in order, as is believed, to create a counter-balancing party in his own favor by attaching the Maronites more firmly to his cause, secretly professed their religion. At last, the jealousies between these two distinguished personages broke out into open hostilities; and a general battle was fought, in which, notwithstanding the superior number of the shekh Besheer's partisans, he was defeated. He fell into the hands of the Pasha of Acre, by whom he was at last very unwisely executed. Two of his sons, however, are still retained by him in honorable imprisonment. So much of his property, as was found by the emeer Besheer, was in general confiscated; but popular report says, there are still in Damascus immense treasures belonging to his family. Now the victor, either out of gratitude, or to strengthen his party, by attaching the Maronites more cordially to him, while gratifying his revenge in oppressing his conquered enemies the Druses, professed more openly his new religion; and through his influence all his extensive family, except those on Antilibanus, and one or two others, whom this, their kind hearted cousin, has deprived of

their eyes and tongues, together with the greater part of another ancient family of emeers, have followed his example. Thus is the fact accounted for, that Maronite influence is predominant in Lebanon, and that their wealthy, violent and persecuting patriarch, their nominal and real head, can easily carry his point, in the court of the emeer, when he wishes to oppress a few missionaries and their followers.

### Choctaws.

EXTRACT FROM A RECENT COMMUNICATION OF MR. KINGSBURY.

#### *Need of a Teacher at Mayhew.*

There never has been a time, since we came to this nation, when instruction of every kind was so much sought for, and attended with such encouraging fruits, as at the present. We have now a fair prospect of being able to lay out our strength to advantage. The schools are becoming important, in the estimation of many of the natives. Applications for admission at this place, have become so numerous, that we have an opportunity of selecting the most promising. We have recently received four of the best scholars from the school at Ai-ik-hun-na. But we greatly need a well qualified teacher, for the boys' school at Mayhew. A portion of the scholars are now considerably advanced. Some of them we wish to have qualified for teachers. The location of this school, and the amount of funds expended here, both give it an importance, and make it highly desirable, that there should be a teacher here of more than ordinary qualifications. He ought to be able to introduce the modern improvements in education.

JOURNAL OF MR. WILLIAMS AT AI-IK-HUN-NA.

[Continued from p. 253.]

#### *Original Hymn by a Choctaw Indian.*

April 11, 1829. Tunnupin-chuffa, who has been helping us in our work, wished to sing some, before he left us this evening. After we had sung two or three hymns, from manuscript, he sung one of his own composition, in a tune altogether original. I was surprised, inasmuch as the hymn, (which was long, and excellent for sentiment and expression,) the metre, and the tune, *altogether originated with this aged Choctaw, who can neither read nor write a letter.* I shall commit it to writing the first opportunity. The old man talked a few moments of the glories of his heav-

only Father's kingdom, and the consolation he enjoyed, in the hopes of soon joining the happy company above, in their songs of joy." I long to see my heavenly Father, and my Saviour, Jesus Christ above. When I worship him here, especially on the Sabbath, I see him, as it were, in degree; but I shall then and there, really see him, and behold his glory. I therefore fear not death, which is to introduce me to such felicity as this. Though to part with my friends will be trying to the flesh, yet the hopes and thoughts of heaven make me desire to go hence."

*Exhortation of a Young Convert to his Friends.*

*Sabbath, 19.* C. M., a young man, seemed to enjoy a peculiar nearness to God in prayer. His exhortation was long and deeply affecting throughout. I could not refrain from weeping, when I heard him so earnestly and affectionately entreat his kindred, and young companions, to become reconciled to God. His aged father, and a younger brother, were present.

21. Crossed the creek, on a visit to two families, where there are three or four awakened persons. I find that C. M. went to his father's house, on Sabbath evening, and held a second meeting, where, as a dying man, he urged his friends to embrace the Gospel. One man was present, who had been at work all that day. This man, C.'s father, and his step-mother, were affected by the exhortation and prayers of this young, but hopeful convert.

22. C. M.'s father called upon me today, and told me some of his feelings. I trust that he is truly awakened. The instrument employed was his own son, but recently brought into the kingdom.

*Meetings on the Sabbath.*

*Sabbath, 26.* Bless the Lord, O my soul, for the refreshing season we have enjoyed this day in the sanctuary, with a few of these dear people. Only a few attended, it is true; but the Lord was with us, by the influences of his Holy Spirit, warming, feeding, comforting the hearts of his people, and melting the icy hearts of sinners. I preached in the forenoon from Psalm 146, 1. "Praise ye the Lord," &c.

Our second meeting was conducted, chiefly, by our red brethren. C. M. seemed to be greatly assisted in his exhortation. It reached the hearts of some. Our meeting occupied about four hours, and then it was hard to leave the place. It is worthy of remark, that several individuals crossed the creek, which now overflows all its

banks, so as to be a mile wide. They waded and swam, at times, all that distance, though the morning was very cold; and this was to worship God in his courts.

*Sabbath, May 3.* I expected but few people to-day, partly on account of very high waters. I was, however, agreeably disappointed, in seeing a much larger collection than for some time past. Several waded through a flood of waters, as they did last Sabbath; and others, who live in another settlement, with some near by, who scarcely ever before were present on the Sabbath, came, and paid good attention to a discourse from Ezekiel xxxiii. 11. The second meeting was continued about three hours, by the red people. The captain, and C. M. spoke well, and at great length. C. M.'s father publicly declared his determination to seek and serve the God of heaven, and took the anxious seat. He said, among other things, that if he had been told to leave his country, and go to a strange land, or distant clime, in order to serve God, he might have rejected the proposal; "but now, as the Gospel has come to my very doors, how can I refuse or neglect it, without danger to my soul." And again, "As to my fathers, they are dead. I once thought that it would be well for me to follow in their steps here, that I might enjoy their society in another world. But I now think differently. I am told of a merciful Father above, who is eternal. I must die, and I fain would go to Him. I find I can depend on no other. Man's breath is in his nostrils."

Another respectable man was present, who is, very evidently, considerably awakened. O Lord, carry on thy work. Thanks, eternal thanks to thy name, for what thou hast already accomplished. O how good it is to find increasing evidence of piety, in those for whom we have indulged hopes. If ever any man enjoyed fellowship with the Spirit in prayer, I believe T. did to night, in a praying circle at our house."

*Close of the Letter.*

Dear sir,—The above will give you some idea of the Lord's dealings with us. But I have omitted many interesting particulars; as my time for writing is very limited. I feel that I have a great and responsible work on my hands, as it respects my particular charge in this settlement. I have, also, frequent and pressing calls, to go, with the word of salvation, to distant places; as to Elliot, the Chickasaws, and other places. Never was there such a call for evangelical labors among this people, as at the present time.

## EXTRACTS FROM COMMUNICATIONS OF MR. CUSHMAN.

## Encouragement for more Laborers.

THERE are several stations, connected with the missions among the Indians, at which there are no regular preachers of the Gospel, and where public preaching is only occasionally enjoyed. Of these, the station at Hebron, where Mr. C. resides, is one. In the former part of the letter from which the following extracts are taken, in giving some accounts of the work of divine grace among the Choctaws, Mr. Cushman speaks of the *preaching of the word* as preeminently instrumental, among all the means employed, in promoting it; and urges the importance of having more laborers, especially ministers, sent into that field.

We have had but very little assistance in preaching, since the first of January. I cannot help repeating my feelings on this subject. By what we have *experienced*, and I think, also, by what may be inferred from the word of God, we may conclude that the Gospel is designed for man, just as it finds him, sunk in ignorance, stupidity, and moral death. It is just fitted to the case of saints out of heaven, and sinners out of hell.

One man, who for the *first* time, heard the Gospel at the meeting near Col. Folsom's the first of December, *believed*, and has since brought forth fruits meet for repentance. Another, who heard it for the first time at this place, the first of January, gives evidence of saving faith.

Some persons, belonging to Col. Le Flore's district, who attended a Methodist camp meeting, last summer or fall, and heard, for the first and only time, the news of salvation, returned home, informed others of what they had heard, and, as I understand, the villagers generally, if not all, renounced their vain and vicious practices, and now hold religious meetings among themselves; talking, singing, and praying, what they had heard simply at one meeting. This information I received from Mr. Hotchkiss, about two weeks since; who stated further, that they still hold on, though no missionary, nor any other person, has been to instruct them. He said, also, that they were now about to erect a house, or place to meet for the worship of God.

I hope not to be considered as dictating, when I state my conviction, that the Christians of our country are under the most *sacred moral obligation*, to offer the Gospel to all this people speedily. It seems that God is asking, "Whom shall we send, and who will go for us?" Are there none to answer, "Here am I, send me?" It is a most plain and gratifying truth that the great

Agent, in emancipating the children of men from sin and misery, is the Holy Spirit, through the medium of divine truth, communicated by man to his fellow men.

Although there may be cases, in which sinners are converted, the very first time they hear the Gospel, as seems to have been the case with Lydia, yet it would be too much to conclude that this will be the fact in regard to every heathen people; or that those missionaries, by whom such effects are not seen, are of course less faithful than others.

Our prospects here appear as favorable as heretofore. Five or six families have moved into the neighborhood since we have been here.

Our school, when the weather is favorable, is about as large as can be taught to advantage. Most of the people, when sick, apply to us for medicine and direction, and they begin to apply for coffins to bury their dead. They are quite engaged in building, and clearing land, and they depend upon us considerably for help and advice.

A subsequent letter from Mr. Cushman contains some additional particulars respecting the progress of this work of grace. The date of this letter is June 23d. The preaching referred to was in the Choctaw language.

On the 22d of May, there was a council, and also a religious meeting, held at the smith's shop near this place. At this council, the people of this clan unanimously agreed to abandon some of their wicked and destructive practices. After this, the seriousness became more general. The next Sabbath, seventy natives, including children, attended the Sabbath school, and appeared much affected.

## Notices of Individual Converts.

The man whom I mentioned, as having heard the Gospel for the first time on the first of January last, is now a member of the church. His relation of his experience before the church, began as follows:—"I heard there had been a meeting, and that the chief, and a number of others had become Christians. I knew not what it meant to be a Christian. I had never heard any thing about the Gospel; but I thought, if I could find out what it was to be a Christian, as the chief was a Christian, I would be one too. After a while, I was out looking for horses, and happened to come where there was a meeting. (The one at this place, first of January.) I stopped. When I heard the preaching, my heart trembled, my body trembled, my nerves trembled: I said, Be still, heart; be still, body; be still,

nerves; but they would not be still."—What followed, implied a change of feeling, a love of the Gospel and of prayer, a sense of sin, and desires after holiness. He has exhibited a uniform Christian life, ever since.

*An Aged Warrior.*

The aged captain mentioned in my former letter, as coming forward in tears, is about 80 years of age. He was in the revolutionary war, and in Gen. Wayne's army. This man has been seriously impressed ever since the meeting last winter; but did not appear to be brought into the liberty of the children of God, until the meeting on the first Sabbath in this month. At that time his soul appeared to be full of peace and love. He visited us a few days after, and said he had always lived in darkness—he had never heard the Gospel till lately—he had always been taught to *harden his heart*—implying, that he had always considered the highest attainments in virtue, to consist in contempt of danger, insensibility to the distresses of others, and irreconcilable revenge in the treatment of his enemies. He expressed a deep sense of the wickedness of his heart and life. "But," said he, "I now love every body, *shok-ba-poh-lo-ma*, and fold them all to my bosom."

Another old man, supposed to be ninety or a hundred years of age, never was at a religious meeting, till he attended a Sabbath school here in May. He then appeared much interested in the singing and conversation. A few days before the public meeting at this place, he sent to us for some soap to wash his clothes, that he might attend meeting, and become a Christian. He came to meeting clean and decent. His whole soul seemed to be absorbed in the subject. When the anxious inquirers were called upon, though scarcely able to rise from his seat, he came forward, trembling, and leaning upon his staff. The sight was affecting beyond description. Last Sabbath, he attended meeting here again. I think I never witnessed such fixed and deep attention as he gave. During the whole exercises, which continued not less than three hours, he scarcely moved hand or foot, or turned his eyes from the speakers. For several days after this, his heart was so full that he had little inclination either to eat or sleep. He literally prays day and night. He thinks he has found the Saviour precious to his soul—says he is now ready, and even wishes to die, for he shall go to his Father above.

Mr. C. concludes as follows—

O that Christians with united heart, and in holy faith, would pray, that as God has

commenced a good work in this heathen land, he would carry it on unto perfection, for the honor of his own name.

**FURTHER PARTICULARS.**

In a letter dated June 25th, the Rev. Cyrus Byington mentions the same attention to religion, which is the subject of the preceding extracts. He says: "The Lord is now blessing this people, and gathering in his chosen, in a remarkable manner. Last winter, He came near, and awakened a few. Of late, he has appeared again in great mercy."

After briefly describing a meeting on the first Sabbath in June, to which reference is had in the letter last cited, he adds; "Several Chickasaws were present, who were deeply interested. One young man spoke and prayed. He appeared to be very humble. Col. D. Folsom, and three of his brothers united with the church at that time. The statement made by each candidate was very good.

"On the succeeding Sabbath we met at Hebron. Capt. Robert Folsom appeared like a zealous and childlike Christian. The Choctaws sat up late, to talk, sing, and pray." So great was the desire to get religious instruction, that on the first night it was 12 o'clock, and on the second, it was three in the morning, before Mr. B. could get any sound sleep. After midnight, capt. Robert came for the manuscript hymn-book. "Col. Folsom was there, and took an active part. He talks from an hour to nearly two hours, in some of the meetings." Several were rejoicing now, who were among the serious inquirers a week before.

The next Sabbath, that is, the third in June, a similar meeting was held at Yaknokchaya, the place of Mr. Byington's residence. "The preaching of the Gospel," says Mr. B. "appeared to be much blessed. White men, red men, and black men, were affected." Mr. B. had visited some of them, just before writing his letter, and makes the following remarks respecting them. "They appear well. Old men and women are as much affected as children. Some, who never attended preaching before, appear to be savingly affected. It is of the Lord, and we will bless his name. Several of our scholars are among the number. In some families, quite a number are serious. This afternoon, a female prayer meeting was attended near our house, at Mrs. Folsom's, the mother of David. Sixteen persons were present."

"Some, I am told, express opposition. Some ridicule; and often afterwards weep, and pray, and come out for the Lord. We trust the Lord is determined to save his chosen ones from among this race, before the residue are swept into the gulf of ruin."

## LETTER FROM COL. FOLSON.

We have been favored with the copy of a letter from this man, now the highest chief of the Choctaws, addressed to Mrs. Moseley, the widow of the Rev. Samuel Moseley, who died within the first year of his missionary labors among that people. Mrs. M. returned to New England last year, after having spent some time in the family of the chief, where she taught a small school. Col. F. enjoyed some small advantages of education in his youth; but not enough to enable him to write our language accurately. He can, however, write a very intelligible and a very sensible letter, though the grammar and spelling are not exact. He has been considered a powerful speaker, in his native language from his youth; his age now being about forty.

He commenced the letter before us by expressing a desire of having a school, where females could be fitted to become teachers, and then adverted to the present state of religious inquiry among his people. He gives it as his opinion, that one or two religious Choctaws might now go out as teachers. "I do believe," says he, "God has really changed many of our Choctaw men to be truly humble and pious." He speaks of the advantages, which he possesses as a ruler, for sending the Gospel abroad in the nation; and adds, "If we do these things in sincerity and the love of God, he will surely bless our endeavors."

After mentioning the meeting on the first Sabbath in June, he proceeds thus: "I have united with the church, and Isaac, Samuel, John Folsom. Here is the work of God's love, as I trust. These men are brothers of mine, as you know them; and thirteen others, (Choctaws,) came forward and united with the church." The names of several are then mentioned, some of whom had been Mrs. Moseley's pupils. "In these tokens of the love of God to us," he adds, "God was preparing us to rejoice more still. Mrs. Folsom, her sister and mother, and my own mother, brother Robert, and sister, and multitudes of others came out on the Lord's side. The like never was witnessed among us before. I cannot describe to you the miracles, as it were, God wrought among us, with his Holy Spirit." He then barely alludes to the political state of the people, and concludes with a request, that the minister and church, where Mrs. M. lived, would pray for the Choctaws.

A letter from the wife of a missionary, written some months earlier, states, that her husband had been in a district, where there was a great attention to religion, and that he was astonished to see the childlike, teachable dispo-

sition of the people. Their inquiry is, "What shall we do?" and when told, they are anxious to do it. There are many who pray three times a day, and ask a blessing, and return thanks at meals. The manners of the people are much changed.

## Cherokees.

## BRAINERD.

In the month of February last, Miss Ames, the teacher of the school for girls at Brainerd, suggested to such of her pupils, as were willing, that they should write each of them a letter to the Missionary Rooms. Accordingly, seven Cherokee girls, and a daughter of one of the missionaries, complied with the suggestion. The plan was, that each should compose her letter on a slate, and then that all should be copied in succession, (each by the writer,) upon a large sheet of paper. In the accompanying letter of Miss Ames, the following account of these compositions is given. "Dear Sirs, 'How much have these letters been corrected?' will be a natural inquiry. To give you a just idea of the ability of these children for letter writing, I will state the manner, in which they have been composed. In the first place, (as in all their compositions,) they wrote upon slates. I should think about two thirds of the sentences, as they were first formed, were put upon this paper. In other parts, errors have been pointed out, for them to make their own corrections. In some instances, they have been obliged to make several trials upon the same sentence. They are now far from correctness; but I think some allowance can be made for the inaccuracies."

From the letters thus composed and forwarded, a judgment can be formed of the train of thought, and the subjects naturally taken by these children,—of the extent to which they can correct their compositions, when the errors are marked; and of their hand writing and their care, neatness, and accuracy in copying. In all these respects, the letters before us are creditable to the pupils and the school.

The first was written by Nancy Reece, about 11 or 12 years of age, who has enjoyed more advantages than any other of the girls. It was addressed to Mr. Greene, who visited this station in January, 1828. In a letter to Mr. Elsworth, superintendent of the stations, Mr. Greene had mentioned the school, and recommended to the pupils to read the account of C. W. R. (an Indian girl at Mackinaw,) as published in the Dec. Herald, p. 381.

The Society, of which the writer speaks, was an association among the children for benevolent objects.

## LETTER TO MR. GREENE, ASSISTANT SECRETARY.

Respected sir,—As you were so kind as to remember us, in particular, in your letter to Mr. Elsworth, I thought I ought to write to you, as the other girls were writing to Mr. Evarts. The piece you desired us to read is very interesting; and I think we could be like that girl if we were to try. We can see the difference between the girls in this school and the Mackinaw girl. After Miss Ames read it to us, I thought that we ought to try and be like her. I know very well that we have not tried so much to have new hearts as she did. When I think about the judgment, and that it may come and find me unprepared, and that God's word tells us, that the wicked will call upon the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb, I then think I see the importance of being prepared to meet God; and I say, in my mind, I will try to seek religion. But then my mind is taken up with other things; and I forget these promises. I then think, surely God will leave me, if I do not exert myself more than I have. I often think how happy the children of God will be in the day of judgment when they find the Saviour their friend.

Our society continues yet. We have not forwarded any money to Boston. The regulations have lately been altered. When the society was first established, we used to work in the hours that were given us to play on Saturdays. Not long since, when we met, Miss A. asked some questions like these. "Who are you sewing and knitting for?" we answered, "for ourselves." Then she asked, "Who pays you?" we answered, "the Board." Then she said, "Do you think you are doing the Board a great service, to work for yourselves and they pay you for it?" She told us how they managed charitable societies among Christian people. I felt little mortified; but I did not say any thing for several days, and then I asked her, if I could not do something to get some money for the society myself. As the Cherokee women sometimes wish her to do a little work for them, such as making and fixing their bonnets, and such things, she told us that she would learn us to do them, and would set a price, and we may have the pay for our society: and she likewise said, if she could get materials she would learn us to make such things as they keep to sell in societies at the north. She thinks, that it may be that such things can be sent to some place where people do not know that Indian children can learn like white children,

and that the Christian people will be so well pleased, that they will purchase them. Then we shall have more money to send you. We have not worked in this manner but a little while; and we have not earned but two dollars yet.

I think you would like to know what the girls do in hours out of school. Some of them remain in their own part of the house to do the work which belongs to it, and make and mend their own clothes. Others, besides attending to domestic affairs, are employed in making and mending the boys' clothes, and in doing the common sewing for the family. It is between four and five months since the scholars returned from their homes,—after vacation. Since that time, we have made nearly forty frocks, besides other garments. The parents of the children brought the cloth for the greatest part of them. Some of them are calico to wear on Sabbath days; and the others, to wear on other days of the week, are Cherokee cotton cloth, which they spun and wove themselves. We had some calico and American gingham, sent as presents to us by the friends of the missionaries, to whom we have written; these are to wear on Sabbath day.

I see much in the papers of the Cherokees removal. I think the missionaries and most of the scholars think that such a separation would be the most trying season that they ever met with. I hope we shall not be left to murmur, if it is God's will, that such a thing should take place.

From your affectionate Cherokee friend,

NANCY REECE.

Where the writer says, "I felt little mortified," her meaning was, that she "felt a little mortified;" a nice distinction, which she had not learned to make. The most frequent errors of Indian children, in the use of the English language, relate to the articles *a* and *the*. Perhaps this is true of other foreigners also.

The letters from the other children are quite as respectable, according to their advantages, as the foregoing. Our limits will permit us to give only one more, and that the shortest, and written by the child, who had learned less than either of the other writers.

The originals can be seen, at the Missionary Rooms, by any person, who has the curiosity to look at them.

## LETTER TO THE CORRESPONDING SECRETARY.

Dear sir,—I asked Miss Ames if I might write a few lines to you; and she said she was afraid you could not read it because I have not written only a few weeks; but

she said I might try. I remember you when you was here the last time. You stood by the fire place in this school room and talked to us. I had just come to school. I was reading in my *Abc.* I have lately heard, that I had a cousin got burnt to death: he was but a child. I then thought death was near us. O how time passes. It is now a year since my grandmother died. She was an old woman. She belonged to this church. Her soul has gone to God, and her body is now mouldering in the grave. They buried her near Dr. Worcester's grave. I think you would like to hear, if we are good children. We are not allowed to do bad things. When we get angry we have to stand in the middle of the floor, before all the scholars, and say the 29th verse of the 14th chapter of Proverbs. When we tell lies, we say the 22d verse of the 12th chapter of Proverbs, and Rev. 21st chapter and part of the 8th verse. When our parents bring us sweet potatoes and bean bread, if any of the children take it from us without leave, they have to repeat the eighth commandment and 1 Corinthians, 6th chapter, and 10th verse. When we break the Sabbath, we say the fourth commandment. I wish to be a good girl, while I live in this world; and when I die to go and be where God is. I am smaller than the other girls that wrote. I am not nine years old yet. I am sorry that I cannot write better. Your young friend. C. M.

## CATTARAUGUS.

THE mission to this portion of the Seneca nation of Indians, (residing not far from lake Erie, in the state of New York,) has been much favored of Providence, within two years past. The power of religion has been manifest; and the natives have made very commendable exertions to keep up a boarding school at their expense; at least so far as is implied in furnishing provisions, cooking, and many other things, for the support of their children. The teacher and his family are supported by the Board; and a portion of the time of Mr. Harris, missionary near Buffalo, is employed in their instruction. They need, however, constant religious teaching; and it is probable a preacher of the Gospel may soon be stationed among them.

The following letter, which was signed by six of their principal men, was written down by Mr. Thayer, the teacher, as nearly as possible in the words of the interpreter.

*Cattaraugus Mission, May 16th, 1829.  
To the American Board of Missions.*

Brothers,—We improve the present opportunity to thank you, for the great kindness you have shown to us, a poor igno-

rant people. Before you sent us the true light, we were in gross darkness, straying far from our Maker in ways of sin and wickedness; and we should still have been in a wretched situation, without the knowledge of the Saviour made known to us in the Gospel. But now, with gratitude we can say we rejoice in the hope of salvation through Jesus Christ—in the privilege of loving and serving him in this world, and in the prospect of happiness with him in heaven.

We thank you, that you have sent a minister to the Seneca nation, and that he is permitted occasionally to preach to us at this village: we think he is a true man, and desirous to promote our souls' good. We desire to say also, that we are much pleased with our teacher,—he is a worthy man to us—we love him, and think he has been the means of much good to us and our children; we are willing he should leave us a few weeks to visit his friends, and we are pleased that he expects to see you, and converse with those who have done us so much good: we pray that the Great Spirit may protect him on the way, and that he may find you in good health, and that he may be again returned to us and find his family well. We have offered to take a kind charge of them in his absence. Our object in writing to you at this time, is to thank you for all you have done for us, and not to beg favors. We think you know what is for our 'good, and wish you to do respecting us as you think proper. We thank you for your donation of \$100, to our Benevolent Society, for the support of poor children in the school. It was a great assistance to us, and has done us much good. We feel that you have been influenced by the Great Spirit to do so much as you have for us. We are resolved to persevere, and do all we can for our own improvement, and for the education of our children. And we are the more encouraged to try to support our school, as we find our children can read the good word of God, and especially as some of them, can interpret it to us, which gives us much pleasure.

Respecting our pagan brothers, we must say, they still keep away from religion, but are not so much opposed as formerly; and we are encouraged to hope they will see the error of their ways, and unite with us in the education of their children, and especially in seeking the *one thing needful.*

That the Great Spirit may bless and prosper you in your exertions to spread the Gospel, and reward you for the much good you are doing in the world, is the prayer of your Indian brothers.

P. S. The above was written as near as possible in the words of the interpreter.

## Anniversaries and Proceedings.

### FOREIGN.

THERE is scarcely a more delightful spectacle upon earth, than is now witnessed in London every year, when, at all the great anniversary meetings, the principal speakers are selected from different denominations of Christians. On these occasions they meet to rejoice in the success, which may have attended any of their labors; to sympathise in any disappointments, occasioned by the death of faithful missionaries, or other causes; and to encourage each other in their labors of love, by an assurance of the divine favor, and of ultimate triumph. All denominations of Christians, who engage with any spirit in sending forth missionaries, unite in believing, that men are naturally in a lost condition; that the Gospel alone can restore them; that the atonement of Christ is the very essence of the Gospel; that men must be born again, before they can be fit for heaven; that the blessed Agent in converting the soul is the Holy Spirit; and that, relying on the grace of God, there is the greatest encouragement to send forth missionaries into every part of the world.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, LONDON, MAY 4, 1829.

THE Earl of Mount Cashel presided. The meeting was crowded, and the report of it states, that "a holy and delightful influence pervaded it."

The resolution for receiving the report of the Committee was offered by the Right Hon. G. H. Rose, from whose speech the following selections are made.

My Lord, Ladies and Gentlemen, I feel that I owe to you an apology for not having arrived at an earlier hour; which was occasioned by an accidental mistake as to the time when the meeting would begin: but I have an indemnification for myself for this mistake; as I came in at that period of the report when,—if it is possible to make a distinction among the various causes of satisfaction which that report has presented to my mind,—such special proofs were given of the spirit of unity which animates this Society. While that spirit exists among you, through God's blessed Spirit in your hearts, I fear not that the abundance of that blessing which God vouchsafes to those who faithfully serve his cause in the earth will be withheld. I have heard with satisfaction of the state of your funds; and though I do not consider money as the best proof of the spirit by which you are actuated, still I take it as a good proof of the feeling which animates you in the exertions you are making in this cause. We know there is no idolatry more powerful in the human heart than that of Mammon; and where that idol is set up,

it is in vain to expect that the heart of stone will become a heart of flesh. Where, however, that idolatry is put away, we feel a sympathy for our fellow-men who are in darkness; and our money is employed for their good. For this reason, I congratulate you on the enlarged means you possess for carrying on this work, by which such great things have been effected; and I come here with extreme satisfaction to show, at least, the participation which is taken by so humble an individual as myself, in a work so blessed as yours. These have long been my feelings, which are always strengthened in meetings of this nature, when coming from the bustle, and toil, and nonsense of this world; I can unite with those who are carrying on the cause of Christianity throughout the world; and being called upon by my honored and respected friend, I feel that I have a duty to discharge,—and so has every man who is qualified at all to estimate the motives and the value of this Society,—in bearing testimony in its behalf. I am aware that while you are thus making most disinterested exertions for the benefit of mankind, you have drawn upon yourselves, perhaps, more than any other class of men engaged in the missionary work, a degree of odium, which has given great pain to every one of right feelings, to whatever denomination of Christians he may belong; and I feel it my duty to bear a testimony to the conduct of this Society, which your piety and humility will not allow you to bear for yourselves, though you know it to be true. I know of no set of men who have sought more the glory of their Creator, or who have endeavored more to spread the knowledge of Jesus Christ upon earth; or who are more zealous in maintaining the institutions of their country, whether they be religious or civil. I feel it an important duty to state this, as one feeble means which is in my power, to endeavor, by repeated exertions, to put down that ill-will which has repeatedly manifested itself with respect to your missions. And I feel it my duty to do so now at a greater length than I intended, in consequence of a circumstance which has just been communicated to me; and to state my conviction with respect to this Society, that, where every thing is pure, moral, and religious, at home, it is impossible that its chosen servants abroad should allow themselves to be led from the cause of holiness to unholiness, and to lend themselves to that which is dishonest and impure. It is extravagant to suppose, that those good men should so falsify the whole tenor of their lives; and, after exposing themselves to every danger to which human nature is liable, yet be actuated by any other motives than such as are excited by the word of God. I consider it, Ladies and Gentlemen, an instance of God's mercy towards myself, that I should be led to what I hope I may call, a right understanding on these matters. For I well know how much such works as those you are now pursuing, for the benefit and comfort of mankind, may be, and too often are, misestimated, by the prejudiced view which many take of them. I would, however, say, that if false and unbecoming motives are attributed to the generous exertions which you are making, you must be contented to bear the unmerited reproach; and I do not think you will shrink

from the warfare for such a cause. But turning from these considerations, I shall beg to express the extreme satisfaction with which I have read the achievements of your Missionary Society through the past year: my friends having furnished me with your Notices, which I always gratefully receive, and attentively read. From the various information which they contain, there are two circumstances in particular which I think it right to notice, occurring in two different countries,—I mean amongst the New-Zelanders, and on the east coast of Africa. It is gratifying to see that mankind are often brought to acknowledge that the works of God, unlike those of men, are beautiful and complete; and that no work of this nature can be promoted without effects resulting from it beyond the contemplation of those who undertook them. Thus your missionaries are furnishing the most useful information respecting various branches of the family of mankind, which the merchant, the warrior, or the traveller, could not have afforded. With respect to the New-Zelanders, great interest exists with regard to them, as a distinguished branch of that great South-Sea family, if not miraculously, at least wonderfully, spread over a vast extent of ocean. The character of their superstitions had been softened before religion was introduced; but the key to them was never found, till it was obtained by the Church and Wesleyan Missionary Societies: and it is only now that an opening appears to be made among that furious, energetic, and able people, to introduce among them the knowledge of the Redeemer of mankind. Nothing can more prove the spirit which the Lord is pleased to put into the hearts of the missionaries in that country, than the heroism with which these pious men have exposed themselves to the extremest dangers, and even to martyrdom itself, in their endeavors to render to these misguided savages the most important services for this world and for that which is to come. After anxiously looking forward from one number of the Notices to the next, during that period when we could scarcely hope but to hear that they had furnished a horrid meal to those cannibals whom they were endeavoring to instruct, I could not but admire the dispensations of God's providence, whereby these very savages were involved in such circumstances, that their only means of escaping a bloody war, which they were desirous of avoiding, were to beseech these very missionaries whom they had driven away, that they would mediate between the two parties, and prevent the effusion of blood. With respect to the east coast of Africa, I shall merely allude to the knowledge which you are giving to mankind of a nation which has been long sought after, but of which we had no knowledge, except from the imperfect accounts of the Mission of the Jesuits to Abyssinia, many years back. And not only have we gained an accurate knowledge of the people, but there is at this day a great triumph of the faith; for some of them are so desirous of receiving Christian instruction, that there is now contention between this marked and peculiar people to which nation the pious missionary shall belong,—not how he shall be got rid of; and some of them are gravely and ably arguing who has the best claim to those strange white men whom the sea had cast up among them but a short time before. Another instance of God's special mercy to you has been, that, when those desolating tribes of barbarians, the people of Chaka,—who, when they make war, spare

neither man, nor woman, nor child,—were pouring down in thousands on your stations, the hand of God interposed; the danger was averted; and now an opening is made among that people for the introduction of the Gospel.

If there is a man living, who is entitled to be heard with respect, and candor, and confidence, by all classes of individuals, that man is Mr. Wilberforce. For nearly forty years he stood forth, in the British House of Commons, the champion of oppressed Africa, and the friend of every good design, and of all benevolent efforts for the relief of the wretched, in every part of the world; and, as Sir James Mackintosh forcibly said, "his eloquence has never, never, been degraded to any inferior object."

In the following speech, delivered before a Missionary Society of a denomination different from his own, Mr. Wilberforce bears a testimony, which deserves the attentive consideration of all, who admit Christianity to be a blessing.

My Lord, I am sure it is unnecessary for me to state that I have, in common with the whole of this assembly, felt the deepest interest in the affecting details which have been given by the gentleman who has just sat down. It is always with peculiar pleasure that I hear those who are themselves warriors in the field and laborers in the work; men who have exposed themselves to the labors, and dangers, and sufferings, of which we can only speak at home as of what others have undergone. But I confess my mind was strongly drawn to one particular topic of his address, in which he stated that the missionary of twenty years' standing, the first missionary to that country, was carried privily over, like smuggled goods. Ah, my lord, the society he was connected with well knew the value of the commodity they were thus smuggling. This circumstance was interesting to me, as it brought to my mind that long and perilous conflict which took place about fourteen years ago between the friends and opponents of missions; when, degraded as the Hindoos are, there were those among Christians who stood up, and brought forward extracts from their learned books, to describe their happiness, and to show the beauty of their system. Whilst all who are here know, that it was a crime punishable with the most cruel death, for the lower castes of the people to read any one of these books. O, what a contrast did such a spirit exhibit to that Christianity whose glory it is that to the "poor the Gospel is preached." I well remember that time, though I would have you to pass it by. But a man is naturally led, at my age, to go back to past events; and I cannot suffer this topic to drop without just noticing, that while the Scriptures were to be proscribed, that grand crime of Hinduism was perpetrated, the degradation of the whole female sex in one undistinguished mass. They were insulted in their personal character, and kept in a state which prevented them from resuming, by their own buoyancy, the rank which they ought to sustain. But what a triumph is there now in the state of the female character there. I remember Lord Teignmouth, who himself wrote a pamphlet in behalf of missionaries at the time I have alluded to, and of which I reminded him but a few weeks ago; I

remember, I say, Lord Teignmouth saying, that if a man had predicted that it would be possible for any man to prevail on the natives of India to send their female children to school, he would have been treated as a visionary. But, my Lord, we cannot know any thing of their system without perceiving that it is the blackest contrivance that ever hell devised for destroying the moral character of human nature. The evil spirit, there, has surrounded himself with a darkness that might be felt, and through which it seemed scarcely possible for one ray of light to penetrate, in that detestable system of caste, by which every individual is as much prevented from rising to any higher station than that in which he was born, as a dog is prevented from becoming a man. Such was the system established there; and the evil one had entrenched himself in darkness, and laid his foundations deep, on a knowledge of the worst parts of human nature. But, blessed be God, under the influence of the Gospel, we see this system now beginning to totter; and it will fall to the ground with a crash that you might almost hear across the Atlantic. I confess, however, that having been just now told of the success of the labors of the Society in the West Indies, my feelings were naturally called in a particular manner to that quarter of the world; and I cannot but welcome these tidings, and feel interested for those who have taken part in such service, and those who have supported them in a way and under circumstances which render it peculiarly endearing to the mind. For, certainly, if the greatest degree of misery and degradation constitutes the strongest claim to our support, there are circumstances in the condition of these poor negroes, and in which we are concerned, which render their situation most of all to be deplored. In the East Indies the people enjoy some comforts, arising out of the natural instincts of human nature. The Almighty has created a sort of atmosphere of kindness around those to whom we stand in the situation of parents, relations, or friends. But with respect to the slave, we begin by depriving him of that very advantage; and we break all the ties of social connexion and comfort, when he is taken to the coast, and sent across the seas in that horrid middle passage. Surely these people require more particularly our utmost pains to endeavor to restore to them that right of human nature, domestic comfort, as well as those higher rights and nobler privileges of which the Almighty has rendered them worthy to become inheritors. And you are the means of making these blessings known to them. I therefore welcome, with the greatest delight, the success with which your labors in the West Indies are crowned. I know the language which has been held concerning your missionaries there, and how they have been vilified to their faces; and what contempt, which is one of the deepest injuries human nature can sustain, has been heaped upon them. And none who have gone to that service have been wholly exempt from that species of suffering. But they knew what they had to expect, and what they must endure. Blessed be God, however, there is now a growing interest in this mission; and when I compare the general feeling now with regard to that mission, with what it was twenty or thirty years ago, you can scarcely have an idea what a contrast it exhibits, and what a great conquest has been gained. For a man's great contest is always with himself; and to conquer errors by truth, and darkness by light, is the greatest of

conquests. We live in great and extraordinary times; and had any one told me, forty or fifty years ago, that, upon my life being spared so long, I should see what I have seen, I might have spoken of it as visionary, or as impossible. I am not now speaking of our splendid victories, and the national triumphs we have obtained. I value them at their proper estimate; but we have to do with greater triumphs which we have gained in the great contest in which, to the true honor of our country, we are engaged. But let us remember that we have a greater responsibility upon us. We are bound to promote the spiritual interests of mankind, and to do it largely. And when we consider how trifling an act of self-denial would enable an individual to give such a blessing to mankind, I feel only more and more convinced of my duty, and ashamed that I have done so little. It has been one grand discovery of the present day, that large amounts are raised, not from the affluence of the rich, but from the efforts of the multitude; and how it must raise a poor man when he is told, that however little he has to give, yet he may be really and powerfully active in the extensive good it may accomplish. Christians are assured, by the highest of all authority, that they have to do with One who looks at motives, who searches the heart, and to whom to will is the same as to do. This is, indeed, expressed in language of more striking precision, when it is said, in reference to the building of the temple, which David wished, but was not permitted to accomplish, that honor being reserved for Solomon,—“Thou didst well that it was in thine heart to do it.” So here, how many a poor contributor,—and I know there are many such belonging to this very Society,—how many a poor contributor is there, who may humbly look up, and think that he has been rendered the blessed instrument of diffusing the light of the Gospel into the dark corners of the earth. This raises a poor man in the scale of being, and shews him the value of life and liberty. The resolution in my hand points out that Providence which has in a signal manner given its support and blessing in the circumstances which have attended the missions; and I allude strongly to this very Society, as a proof of it; for I well remember that great, and good, and truly active man, Dr. Coke, who died like a true soldier in the field of conflict. When he went to Ceylon, he carried out with him six missionaries; and, as I was told by the governor himself, each of them would have been an honor, not only to the choice of the most pious and fervent man, but to the wisest and most prudent man, that ever was employed in that work; and how great is our encouragement to carry on our designs, when we see how this good man was guided in his choice of instruments for his undertaking, so as to effect what no earthly power could have done. But I have in view more particularly the simple and astonishing history of Dr. Carey. Let the meeting look at a poor, humble man, while working with his own hands,—and working, by the way, not very well,—and at the same time conceiving the vast design of converting the eastern world. Milton, sitting in a dark chamber to compose *Paradise Lost*, was not to be compared to him. But when he and his friends had formed their plan, their exchequer was so low that it excited the contempt of many; and with the utmost that three or four of them could collect for it, they could only raise £13. 10s. in the world. This was a destitute exchequer truly. But how was

it afterwards? when these men were enabled, by the blessing of the Almighty, to become, Carey especially,—some of the most learned men this country ever produced, in eastern literature; and he and Mr. Ward pursuing their studies in the Chinese and other languages, contributed so much by their learning, and even by the money which they collected to this cause, that in a few years they had raised £50,000 to pour into the treasury of the common fund. I would only state, in conclusion, that it is with the deepest pleasure I witness the successes of this Society; and may God prosper their endeavors to the fullest extent of their desires! desires which will live as long as they exist, and much longer than they exist in this world; for they will never feel them so strongly as when they stand before the throne of God.

The third resolution was seconded by the Rev. Mr. Newton, who made the following pertinent observations.

My Lord, I find in this Society an argument for the divinity of that religion which it is our duty to circulate to the boundaries of the habitable glebe. If we had met to propagate error, we could not have had these delightful feelings; but the religion we circulate is truth, and nothing but the truth, as it is in Jesus Christ; and it is because the religion which we wish to make known to the utmost parts of the earth is divine, that those divine feelings are in our hearts when we combine our efforts to give it the widest circulation. You remarked, my Lord, that though we met within these walls as the friends of missions; and perhaps there are none under this roof who do not deserve that denomination, as we seem to be of one heart and of one mind, yet still there are those without who are of a different opinion. This we regret; but, again and again, while we have been listening to the addresses which we have heard, I could not but desire that some of them might be induced to come in; and I almost fancied that I saw some of them looking in at the window; and when they heard such manly sentiments as were uttered by the proposer [Sir G. H. Rose,] of the first resolution, and the enchanting and overflowing eloquence of the reverend gentleman who seconded it; and listened to the still mellifluous tones of the liberator of his species, [Mr. Wilberforce,] with whose presence we have been favored this morning, and with the sight of whom, those who could not hear his voice have been delighted: these feelings found their way to their hearts; and I fancied I saw one of them coming in at the door, with the fetters of prejudice on him; but as he came near to this holy fire, it melted down his fetters, and he is now set at liberty, and exclaims, "I will go with you, for I have heard that God is with you." Though there are many causes for Christian and devout thankfulness to the Author of all good, still there was one fact in the report which rests on my mind with very serious weight.—That the Committee have determined to send forth twelve additional missionaries in the course of the year. Now I think the doctrine of consequences ought to be taken into the account here; and I see, or think I see, on the one hand, consequences the most important, consequences the most animating and cheering: twelve additional laborers sent forth to cultivate the foreign field, to employ the ploughshare of the Gospel, and to scatter the seed of divine

truth. And though they may go forth weeping, yet they will go bearing precious seed; and I look forward to the time of harvest, when they shall come forth with rejoicing, bringing their sheaves with them.

The readers of the *Missionary Herald* will be gratified in seeing the remarks of the Rev. Jabez Bunting, delivered on the fourth resolution, at the same meeting. The business-like manner in which several important subjects are discussed, and the plain common sense every where manifest, cannot but secure attention. Let American Christians bear in mind, that the Methodist Missionary Society in Great Britain received for the support of its missions last year no less than £50,000, which is \$222,000, reckoning exchange at par, but which is really worth about \$250,000; and that Mr. Bunting proposed it, as the unquestionable duty of the Methodists, to raise £100,000, or about \$500,000 annually for missionary purposes. And how was this to be done? Simply by inducing the members of that communion *generally* to contribute. Unless we are greatly mistaken, the people of the United States should give good heed to these calculations of their fellow Christians in the old world.

My Lord, Giving way to my feelings, I will consider the joyful circumstances under which we have met this year, compared with those of the last. We had then to listen to an account of a failure in our funds, but this year we find that they have increased from forty-three to fifty thousand pounds; and I, as an individual, may be allowed to feel especially interested on this occasion; for in 1818, when that excellent and venerable individual, whose name and character have been so honorably mentioned in the report to-day, the late Mr. Thompson, presided, we were informed that the income of the Society amounted to £18,134. This was a great and mighty advance upon our average income for some years before, and it was thought perfectly romantic for any man to attempt to excite our friends to efforts much more considerable than we had that year realized. The humble individual before you, did, however, think it right to make the romantic attempt; and for the purpose of inducing others to think as he did, though not without some opposition from his friends, he stated that he did think it possible that the income might be raised to £42,000; and the argument he used was, that this is a Society specially designed and calculated to embody in it all the members of the Methodist connexion: and the calculation was, that if every member of that connexion could be induced to give out of their earnings or savings, or to beg from some Christian friends connected with their own congregation, or from some other denomination,—if they would give or beg the easily raised sum of one penny per week, our income would be £42,000. Some of the meeting did not like it; and a friend told me, in rather coarse language, that I had made a most impudent speech. I was told it was exceedingly impudent to talk to them of the possibility of raising the income of £42,000. But, my Lord, I am glad that this impudence proved to

be infectious; that the income has gone on increasing from that time to this, (with one single exception,) till now we hear it gravely announced that £50,000 has been raised. But there is cause in this for serious reflection; for the meeting has not had the whole case of this £50,000 fully brought before it. Our numbers have greatly increased since 1818; and if at this time every member of our Society could be induced, one with another, making allowances for those who are lazy, and those in peculiar circumstances, and those who cannot go about collecting—yet if every member, on an average, one with another, could be induced to give or to beg one penny per week, instead of having £50,000, we should have the larger sum of £53,125; so that our contributions have not kept pace with the goodness of God to us as a connexion, and we are yet upwards of £3,000 in debt to Almighty God, without taking into the estimate the 25,760 members in Ireland, nor the 36,917 who are connected with us in the mission stations. When I heard, my lord, that £1,700 had been received from the Hibernian Missionary Society, I rejoiced in the honor which the Methodists in your country had acquired, and I somewhat blushed for the honor of England, because I know that our means are comparatively much greater, than those possessed by our people in Ireland: and I must acknowledge that the amount of our contributions from the West Indies, (which are greatly swelled by the liberality of the poor slaves,) and the contributions from other parts abroad, as denoting a much greater spirit of ardor than we exhibit,—do put me, and ought to put us all, to the blush. I trust the intimation which our friend from Lancashire has given us will be gradually realized; and that if we do not in one year arrive at a hundred thousand, we shall in a few years; and that in this respect, as well as others, we shall not cease to forget the things which are behind, and reach forward to the things which are before. I own, however, that greatly as I rejoice in the promising state of our funds, I rejoice more when I hear how it has pleased God to bless the labors of our missionaries in the past year, and that in twelve months we have had an increase of more than 2,000 members in our foreign stations. Surely, while God is thus working, we are called not to relax our exertions, but to use double diligence, and to send forth more laborers into the field which the Lord has condescended to bless. I could not but join in those feelings expressed by Mr. Wilberforce, when he told us, "that those who had but lately come into the missionary field could scarcely conceive the change which has taken place in the general feeling on this subject within the last few years." The public mind is, indeed, materially altered; the interior of paganism has been thrown open in a way it never was before. Men, well informed on other subjects, were uninformed or misled at that time by false reports, or mistaken statements, as to the depth of that degradation which is the true characteristic of pagan idolatry. But now, in consequence of Missionary Notices, and Missionary Registers, &c., even our children generally have much more accurate information of the true state of the heathen world, than was possessed thirty years ago by well informed and well read persons. But what is of still more moment is, the public conscience has been, to a great extent, awakened; it is now generally admitted, by those who talk about sooral obligation, that there is a duty incumbent

upon those who have the Gospel, to send it to those who have it not. It is not now thought so extravagant a thing to send ambassadors of the Gospel to those who are destitute, as it was when Carey first threw out the idea at a meeting of Baptists in Northamptonshire; and the most venerable minister present was on the point of interrupting him, by saying, "You talk about a mission to India, you might as well make a turnpike to the moon." But now, my Lord, though we may hear of infidel declamation, there are no sober arguments against it; and there is not a Christian minister who would say, or think of saying, what I have now referred to. Another advantage which I think we have gained within these thirty years, is, that we have acquired much valuable and profitable experience, which affords great assistance and guidance in our future operations. Many persons had formerly adopted the idea that little permanent good was to be effected in any heathen country, without some miraculous effort of Almighty power, or extraordinary influence of the Holy Spirit; and that we ought to wait for them before we attempted to carry the Gospel to any people: but we have learnt most completely and practically that miracles are not necessary for the propagation of the Gospel, but that the same usual and ordinary means which God has appointed, and blessed among ourselves at home, will, if put into exertion, be owned by him for accomplishing the same designs abroad. I will not dwell on the greater facilities we have at present, than we had then, for procuring missionaries. Missionaries who are ready to encounter any danger, to make any sacrifice, to endure any personal suffering, nay, even loss of life itself, if they may be the means of "saving souls from death." I will, however, observe, that in another point of view we have the vantage ground over what we had then. Far more prayer is offered to God by individuals, and by the Christian church, and by the members of our Society in particular, on this subject, than used to be offered twenty-five or thirty years ago: never a month passes but meetings among all denominations are held to pray that God would be pleased to send forth his truth; and within the last twenty-five or thirty years more prayers have been put up on this subject than for three hundred years before. These prayers are accumulating, and are before the throne. They are gone up for a memorial to God, and he, who inspired the spirit of prayer will, ere long, put honor upon it, by effecting the object they have in view. How different also is the state of things abroad. What a variety of processes are in operation, which I may designate, properly, auxiliaries to the direct evangelization of the nations. Missionary posts have been taken possession of in every portion of the globe. Schools have been established in heathen countries; and, in our own missionary schools alone, twenty thousand children are taught to read the Scriptures; and are training up in these nurseries for the church of Christ, and will, in future life, we trust, not only be partakers of Christianity themselves, but agents to spread that Christianity among others. Into how many languages also has the Bible Society translated the Scriptures; languages in which the Bible was unknown twenty-five or thirty years ago; but now is to be found. And if I had no other answer to give to those who oppose our exertions, I would say that a modern missionary, with the Bible translated into the language of the people he goes to instruct, has

the same advantage that an apostle had when he went among heathen people with the power of working miracles. And I declare that, if I were about to go to a heathen land as a missionary, and it were to please God to give me my choice to go either with the power of working miracles, but without a Bible; or to go without the power, and with the Bible translated, and a large number of them to distribute, I would most thankfully accept of the latter alternative. I will not trust myself to go into another part of the subject, as our report has done it fully, I mean as to our actual successes; it is sufficient for me to state, that our missionary labors have been crowned with considerable numbers of genuine and undoubted conversions; and in various parts of the world, where but lately all was darkness, and the inhabitants were without God and without Christ in the world,—from almost all of them, one or more individuals have been made partakers of faith in Christ, and have passed from the church below to the endless glory of the church in heaven. It is also a fact, that in almost all our missionary stations, native agents are rising up, affording the prospect that the work which we have begun will, ere long, be carried on with greater facility and success, and our exertions, as Societies, be turned to other objects, and to other parts of the world, which stand in greater need of them. These are some of the causes which call for thankfulness to God, and, looking at them, we may well say, "What hath God wrought?" The feelings of joy and satisfaction, however, which these facts produce, and which no man feels more deeply than myself, must be tempered by the thought that what has been done lately, might have been done at an earlier period, and ought to have been so done. Nothing can excuse Christians from the guilt of neglecting one of their most prominent duties; and we are not guiltless, we are not innocent, as touching this matter; and if it be true that we are but awaking out of our slumber, then it is now a part of our duty to repair, as far as we can, the effect of former years of apathy and neglect. We are called upon now to crowd, as it were, into the uncertain remains of our sojourn here on earth, those exertions for the enlargement of the boundaries of the Saviour's kingdom, and the salvation of men, which ought to have commenced with the first years of our life, and to exhibit an attention more ardent and energetic than has ever yet been attained. Our duty to the heathen is in long and inexcusable arrears, and the debt must be discharged with interest. I have, on former years, been greatly indebted to the compassionate kindness of a liberal and benevolent friend, who knew that my speeches were of such a rude and undigested kind as to need an application, which he has again favored me with; and God bless the individual that sent it. We only want some one or two hundred more such in our connexion. The application is, "A debtor's eighth instalment, £.50;" to which is added, "An auxiliary effort towards the £.60,000 wanted for the present year, £.10." Now, let every man pay his debts, and every man send an extra instalment.

Lord Bacon somewhere observes, that heroic desires contribute greatly to health; and let a man undertake some great design, aim at great things, and, by the blessing of God, he will accomplish great things. Let us contemplate British India—India—India—is on my heart—containing a hundred millions of souls. Think of the efforts which it demands; think of the

great power which persons there enjoy, and which may conduct the operations of missionaries; think of the countenance which will be afforded to them by Christians who are stationed there; think of the horrid superstitions that defile the face of that country, and degrade and render miserable its wretched inhabitants; and that all other means which have been tried to correct them have failed, and must fail. It is the Gospel, and the Gospel only, that can do it. Think of these things, and say whether it does not become a great Missionary Society, such as God has made us, while we do no less for any other part of the globe,—whether it does not become us to take a larger part under cultivation of the Indian field.

#### ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

In seconding one of the resolutions, the Rev. James Dixon, of the Wesleyan Missionary Society, addressed the meeting as follows:—

When the secretary invited me to take a part in your proceedings this day, I wished to know why I, a Methodist preacher, should be called upon to advocate the cause of a Society with which I stand in no way connected, except by affection. But, sir, I advocate the cause of this institution as I advocate the cause of Christianity. The question is not, with me, whether the Society has an Episcopalian form, or a Methodistical form, or an Independent form, or a Baptist form,—the question is, whether it has a Christian form. This is the only question worthy a moment's consideration. My friends; we have no time to inquire about forms, while we know that there are eight hundred millions of heathens without the light of the Gospel; while we know that there are still eight hundred thousands of slaves in our West India colonies;—while we know these facts, I say we cannot stop to argue whether they shall be *Methodistically* saved, or saved upon *Episcopalian* or *Independent* principles: it will be enough for us, and for them, if they are saved. The question will then take its proper station, and Christianity alone will be brought forward before the gaze of the world. Can I, or can any man possessing the true feelings of a Christian, be indifferent to the welfare of any Society, whose basis is the Word of God? Can I be uninterested in the success of an Institution that places the crown of divinity upon the head of the Saviour? This Society advocates the cause of a Saviour's atonement, and sets it forth before the world; this Society invokes the aid of God, and hopes for success through his influence. Let the members of such a Society, then, be Episcopilians if they like—be Methodists if they like—be Independents if they like—as a Christian institution, I will support it as I ought to do. Sir; the man who is nothing but a party man, is a little man. The man who moves only in the circle of his own party, moves in a limited circle indeed; the man who can enjoy only party pleasures, has but limited pleasures to enjoy. I can only compare such a man to a pretended lover of nature, who, through some organic defect, looks for beauty only in the rose: he beholds the violet, and scents its delicious perfume, but still says it is not the rose; he beholds the daisy, the starry-eyed daisy of the green field, but still it is not the rose; he beholds the willow weeping over

some tranquil stream, and the lofty pine towering towards the sky, but still they are not *roses*. I would say of such a man, that he must labor under some organic defect, and that he cannot be a true lover of nature. So I would say of any professing Christian, who did not regard and value such an institution as yours, that the true love of Christianity is not in him. At the same time, I must say that I am not a friend to compromise, for I believe that a man who is satisfied to compromise, is not a friend to liberty. I would allow men to hold their peculiar opinions as firmly as they please; for where there is no principle there can be no liberality: but I would commend the man who, holding firmly his principles, can look from beneath his party inclosures, and admire and assist the efforts of others in the same cause.

I have come, then, to this determination; that I will have something to do with every thing benevolent—that I will do all I possibly can to forward the views of any Society that seeks to spread the knowledge and the blessings of a Saviour's love—and to reverence and support it in the closet as much as upon this platform. Sir; I advocate the cause of the London Missionary Society, because other Societies could not be complete without it; and because there would be a total vacuum in the Christian world, if this Society did not exist. Sir; if we had not such a Society, I would ask, what should we do with our surplus talent? Your pastoral duties, great as they are, are not enough for you; for there does exist a talent that could not be used, if the field of missionary labor had not been open to it. What should we do, then, if you could not send it to be employed in distant countries? Let me also, ask you, Mr. Chairman, what could you do with your superabundant property and money? The report, which has this morning been read to us, tells us that many of our dissenting brethren form a rich, prosperous, and influential body: and I am truly glad that this is the case. We Methodists consider ourselves a poor people; and, as compared with you, we are really poor. But allow me to say, that we have, in this instance, placed a standard before you; that we have strenuously and successfully exerted ourselves in support of the missionary cause, and that in this particular you must imitate us. We must all go before the public in faith, in benevolence, in exertion. What would be said, if you had just expended as many pence as you have received? It appears from the report, that you have exceeded your income during the past year to the extent of £6,000 or £7,000. Sir; I say that the debt you have incurred must be discharged; you must call loudly upon public benevolence, and you will be enabled to pay it; you will not only be enabled to do so, but you will have it in your power to send salvation to other tribes,—tribes whom you have not yet visited—to whom you have not yet carried the glad tidings of Gospel peace. I say, sir, there would be a blank in the Christian world, did not this institution exist. You might still appear as a fine lake, but it would be a stagnant one, which could not send forth the waters of life—which could send no cooling streams into the desert; but from it, exhalations only would arise, pregnant with death to thousands! Sir; we must have a healthy whole; the whole body of Christianity must be in health, strength, and vigor. Am I to attribute your successes to chance, or to Providence? The best proofs have been given that God is with you! Do we not see his

finger guiding and directing you? If I conceived that God was indifferent to your interests, and chance had contributed to your success, I might as well suppose that chance has animated you with life—that chance has given to empires the call to embrace Christianity—and that chance has given the blessing of Christianity to this island in which it is our happy lot to dwell. No matter whether this blessing of Christianity was given to our island, as Bishop Burnet argues, by St. Paul himself, or whether Caractacus was made the happy medium of its introduction—one thing is clear and certain,—that it came from God; and I am reasoning upon true principles, when I contend that this Society is as much the agent of the Almighty in giving the Bible to the Chinese in their own tongue, as those men were his agents who brought Christianity to us.

Mr. Dixon was followed by the Hon. Mr. Wilberforce, from whose address the following remarks are extracted:—

*Privilege of aiding the Missionary Cause.*

Remember, that those who serve the missionary cause, can act by substitute. It is the missionaries who endure the toil and heat of the day; it is they who are called upon to leave home, and country, and friends, and to encounter dangers and difficulties from which most of us would shrink. Shall we, then, hesitate to answer the call to contribute a little out of our abundance? shall we not rather consider how we can do more? Is there no sacrifice that we can make, is there no enjoyment that we can forego, in order to forward the cause of God and his church? It has been reserved for the present generation to discover that large sums may be raised by very small contributions; and that small sums are a kind of *lameæ* which, however thin by themselves, in time become a large mass when collected. Surely, then, in a cause like this, it is more blessed to give than to receive. The cottager, who contributes but one penny per week, will, at the end of the year, have the gratifying feeling to know that he has given enough to place a copy of the Scriptures in the hands of some poor Hottentot or Hindoo, who, but for him, would never have heard the glad tidings of the Gospel; thus, the poor cottager will feel elevated in the scale of being, from the conviction that he has been the means of saving a fellow creature from ignorance and delusion. What a delightful feeling will this be! For my own part, I should value more highly the contribution of such an individual, poor and lowly as he might be, than that of the wealthiest man among you; because I should consider it more acceptable in the eyes of that Being, who does not consider the amount of the sum, but the principle on which it is given.

I would urge all who are embarked in this great cause, to consider not only its magnitude, but the honor conferred upon them, in being permitted to contribute to its support. It is indeed an honor. When I consider the blessings which the people of this country enjoy, in being placed by Providence in a little island which has not experienced the horrors of war, which have desolated every other part of Europe during a period of thirty years, I cannot but feel it our especial duty to show, by every means in our power, our gratitude to the Giver of all good, and to endeavor to communicate the knowledge of His will to others, and to spread abroad the

light of his truth over the face of the whole earth.

The Rev. Dr. Philip addressed the meeting in a speech of considerable length. The following are some of his remarks:—

*Motives to Increased Exertion.*

The gates of India, which were once shut against your missionaries, are now open: and will you not permit them to enter? You sent them to India when they could get no hearers to listen to them, and no children to receive their instructions; now, thousands are ready and willing to attend their preaching and their instruction, and will you disappoint them? You sent them to India, when the temples of superstition were filled with multitudes, and the people were arrayed against them in every place; those temples are now deserted, and the people have laid down their weapons; will you allow them to resume those weapons, and return to the idolatrous practices which they have forsaken? You sent your missionaries to Africa, when they could only pick up a stray native here and there, to teach him the knowledge of the truth; now the fields are open to them, and they may gain a rich and abundant harvest. Will you withhold the laborers necessary to gather it in? You sent them to Africa, when the natives were represented as baboons, and as forming the connecting link between the rational and irrational creation; you now see them receiving the same baptism as yourselves, and will you refuse to lend your aid to bring them home to God? You sent your missionaries to attack the ramparts of the citadel of heathenism; we return to you, and say, "We have opened a breach in the walls, and you can now enter without interruption—we have planted our standard upon the top,—give us help, and the victory is yours!" I have been told, that the income of the Society has arrived at its maximum. Not here; but I heard it elsewhere this very morning; and the assertion was made upon the supposition that every man had done his duty. But is this correct? Has every Christian church an auxiliary society? Does every auxiliary society use its utmost exertions among the friends of the cause? Does every auxiliary society embrace every member of the Christian church? Have persons of all denominations been applied to for assistance, by the churches in connexion with this Society? Can every one conscientiously say, I can do no more? Until these questions have been satisfactorily answered, let no one say that the friends of Christian missions have done their utmost.

Oh! let us look to Calvary, and think of the Redeemer's sufferings! Let us behold him in the garden of Gethsemane, and mark the agonies he endured for us there! Let us look upon him when on the cross, and see the blood flowing from his wounds—see the crown of thorns on his head; let us listen to the words that he uttered in the bitterness of his anguish—"My God, my God, why hast thou forsaken me?" and let us, then, ask ourselves, Have we done for our God and Saviour, all that his love deserves at our hands? Let us survey the Gospel with all its promises, and view the covenant with all its blessings; let us lift our eyes to heaven, and contemplate those glorious mansions which he hath prepared for us; let us think upon the joys of a blessed eternity—and then let us ask our-

selves, Have we done our best for the prosperity of his holy kingdom? have we rendered unto God, according to the glorious provision he has made for our future felicity in heaven? Who, then, will say, that he has done enough for His cause? Let us imagine the condition of eight hundred millions of our fellow creatures perishing for lack of knowledge, and who have never heard the glad tidings of the Gospel. If we were to behold all that we have offered at the shrine of vanity, of pride, or of pleasure, contrasted with the trifling sum we had given to forward the cause of Christ, could we contemplate the sight without the most painful emotions? Let our exertions, then, be great in proportion to the vastness of the cause, and our hopes of a blessed eternity.

*Progress and Triumph of the Missionary Spirit.*

The missionary spirit fell some years ago in this country like a spark from heaven. Many attempted to extinguish it, but their efforts failed. The spark brightened to a flame, and that flame increased in magnitude, till opposition, unable to withstand its power, had been shrivelled into nothingness. The spreading element has lighted up the shores of Africa, where it has become the beacon of every voyager: it has shone upon the island of Madagascar; it is now pouring its light upon the temples of India; and in the South Sea Islands it has presented the most delightful vision that ever gladdened the heart of man. It has been lighted up in America, with a grandeur and a magnificence almost as superior to our own, as the rivers of the New World are superior to those of the Old. Its influence has extended over France, and is spreading to other parts of the European continent. Its influence has been already felt in Germany, where the cry now is, "Come to us, and give us the inspiring visit you have already given to France." That flame will continue to spread until all the elements of discord have been melted down—until we behold the Sun of Righteousness arise, and a new heaven and a new earth descend, in which righteousness alone shall dwell. This earth is, in truth, an interesting spot; it was here that Christ, the Son of God, lived, suffered, and died—it was upon Mount Calvary, upon the cross, that the glory of the Sun of Righteousness shone with noonday splendor. There the glory of God was manifested; and thence the angels, who are before his throne, have added a brighter flame to their ever-burning lamps! There those heavenly intelligences learned the manifold mercies of their God. The church on earth, and the church of the First-born in heaven, are one—one body, in which every member sympathizes with another; their joys are one, and the sigh of a penitent heart on earth vibrates through the heavenly world, circulates around the throne of God, awakes a thousand symphonies in the New Jerusalem, and, like the distant echo of the mountains, waxes louder and louder, till it encircles the vast shores of eternity.

**OPERATIONS OF THE CHURCH MISSIONARY SOCIETY IN EGYPT.**

THE notices which follow, are taken from the London Missionary Register for May.

Mr. Gobat was much afflicted with ophthalmia, during the last year; on which account he had

spent considerable time in travelling. His regular missionary studies and labors were of course interrupted; yet during his illness, he had many opportunities for making known the Gospel, and for profitable conversation, and reading the Scriptures, with persons who otherwise might not have heard the truth at all. On the 11th of September, he thus writes from Alexandria, whither he had gone for the benefit of his health.

From the beginning of my complaints I have had frequent opportunities to announce the Gospel. Scarcely any day passes without visits of Arabs, Italians, Frenchmen, Germans, Englishmen, &c., and especially of Jews. No fruits, indeed, are as yet to be seen, but that the Scriptures are read diligently in many houses.

#### *Egyptian Hieroglyphics.*

There are seven learned Frenchmen here; who have been sent by the French government, with the charge of transcribing and illustrating the hieroglyphics. Their head is the renowned Champollion; who reads the hieroglyphics with as much readiness as his native language, and states that he finds all in the hieroglyphics that the Bible relates of Egypt, &c. This will give a mighty stroke to the learned infidels of Europe. I have often seen these gentlemen, and hope to meet them in Cairo. M. Champollion stated, that, among the higher classes in Paris, and France in general, there was prevailing so much religious excitement as must absolutely produce great events: either Catholicism must be completely reformed, or all France must become Protestant: people want the Bible!

After his return to Cairo, Mr. G. thus writes, in November, respecting his health and his proceedings:—

To have, for six months in the space of a year, weak and blind eyes, so as to be almost unable to write and to read, and by intervals to be sickly and usually unwell;—such is my lot in the land of Egypt. After I had left Alexandria on the 11th of September, my eyes remained red, weak, and half-blind till the beginning of October: since my arrival here I have been able to read every day a little in the Bible. On the 3d of October, when Br. Mueller departed for Upper Egypt, I accompanied him to a distance of half-an-hour, and returned home with a fever, which stretched me on my bed for twelve days; but, by this, my eyes have been nearly restored. All comes from the Lord! and so the most gloomy hours both of the body and the soul must tend to bring me nearer to His eternal light. However, I find it, sometimes, a great trial to sit for months in a dark room without employment, whilst our friends in Europe think that I am scattering abroad the Word of Life; but even this I would not lament so much, if I did not feel, at the same time, that inactivity makes the soul languid, and the heart cold.

When health permits, I go every morning to Dr. Dussap's, to give lessons to Mrs. Dussap, especially in reading; of which I expect happy results, with regard to herself and others. At first, the Arab females laughed at her; but now there are several, particularly of the higher class, who would gladly learn to read. If we had proper teachers, a numerous girls' school might immediately be collected. This is one

reason, among others, for my giving regular lessons to Mrs. Dussap: she is able already to relate narratives from the Gospel to those women who call on her, and who otherwise would remain quite ignorant; and, in a short time, she will be capable to read to them plainly the Word of God: several times she has been invited to do this; and as there is no other way in which to announce the Gospel to the females, this circumstance may be of more consequence than at first sight may appear. The lessons which I give to Mrs. Dussap are, at the same time, good exercises in Arabic for myself. The chief reason, however, of my daily visits is, because there is no other house in which I could have so much opportunity to preach the Gospel; as almost every day people of all nations and tongues meet there together. All these men, I perceive, may be divided into two classes—one, confessing no belief at all—the other, who form the greater portion, are the superstitious: all, however, are spiritually dead! Dr. Dussap rejoices that the Gospel is preached in his house: he is very benevolent; yet he finds that his good works are not sufficient to save him: he wishes to go with us, or to follow us, to Abyssinia, with his family; and there to pass the rest of his days.

Occasionally, I visit such persons as I am acquainted with, to tell them of the Word of Life; but I usually spend the afternoons at home, to receive such as call on me. Seldom a day passes without some visitor; and I have made it my duty not to dismiss any one, without his having heard the Gospel. Sometimes five or six meet together.

A few weeks since I began to preach in Arabic every Sunday; imperfectly indeed, because I must preach extempore, on account of my eyes: but all my auditors say that they understood it perfectly well. I am glad, in this respect, that I have remained here till now; and I hope that if we continue a few months longer, one of the brethren will be able to proceed: from 20 to 25 individuals generally attend this service.

Of their Syrian assistant, Joseph, Mr. Gobat says—

Joseph, whom we brought with us from Syria, last summer visited his home, and has now returned. He is a very beloved brother indeed: he daily increases in grace, and in the knowledge of Jesus Christ. Had I been in Jerusalem for three months even for his sake alone, I should not regret the time. He is a true missionary, who is very likely to effect more among the Arabs than we all together: he is no literary man indeed, but he understands his Bible; and speaks with power, and love, and faithfulness to all who meet him.

#### *Proceedings of the Missionaries at Cairo.*

Mr. Kruse says—

One Sunday we had the morning prayers of the English liturgy in Arabic, because we had seven persons, Copts and Syrians, in our house, besides ourselves. When we cannot assemble a regular congregation, we are obliged to stay all the Sunday at home, and receive the people at whatever hour they may come.

The priests, in general, are very friendly whenever I go to them to the convent, though

they do not come to me. The most frequent and most desirable visitors, are the boys; who are coming all day, from morning till evening, for tracts: and I think this is the best way of doing good; for these little ones are not yet filled with superstitious notions, are much more teachable, and more ready to receive the Word of truth. The old Copts, on the contrary, keep themselves, as it were, in a fortress of superstitious notions, stories, and schismatistical questions: when we would bring the Gospel home to their hearts, they begin to relate some fabulous miracles, wrought by some former pious patriarch; or they bring forth the differences, and as they think, the errors, of our church, and even the imperfection of our Bible, in order that they may not be obliged to hear the truth. With matters of this kind I could fill many sheets, so much have I heard of them, though I always endeavor to avoid entering on such discussions: I am often very sorry for the hours which pass in such conversations, where there is no ear to bear the truth: and if we do not believe their stories, or if we oppose their unscriptural ideas even with the Holy Scriptures, they think us "Free-masons!"

We must pray for patience, and not put away our hope and confidence in the Lord; knowing that he is able even to restore the dead unto life: and he has promised to pour out his Spirit upon all flesh, and to be with his servants unto the end of the world.

#### *State of the Coptic Women.*

Of the Coptic women, Mrs. Kruse writes—

I visited several Coptic women; and they visited me in return, when I tried to read to them the Holy Scriptures. On my asking them whether they understood what I read, they answered, "No." I asked them whether they did not hear the word of God in their church: they answered, "The reading of the Scripture is too high for us: our husbands understand it: we keep our fasts; and go to church, sitting in a retired place, to see only how they pray." Poor people! they are more ignorant than a child in our country.

Last Easter-week I was in one of their churches: all the men were sitting on the ground, and a priest was reading the Gospel, and another constantly correcting him. I looked in vain for the women; and when I asked where they were, I was led outside into another separate and dark place, where they sat, making such noise by talking, that it was impossible to hear what was read in church. We see here that they are not inclined to know something better, nor desire to be instructed. We trust, however, that the time will come, when it will please the Lord to gather his flock, that they shall come and ask, What shall we do to be saved?

The following extracts from Mr. Mueller's journal, are dated at Cairo in September.

—I called on my old friend Nicolaus, the inspector of the printing establishment of the pacha. We have it in contemplation to print there, if possible, Mr. King's "Farewell Letters," which is fully adapted to the wants of the Roman Catholics in this country. Mr. Nicolaus told me, when I was with him the last time, that he had read it to more than twenty Roman Catholic Christians, in whom it had excited much interest.

—An Arabic doctor, and another person, called. We talked on the subject of a girls' school. They said, "The Christians will not send their girls to school, because they are afraid that their daughters, if once they can read or write, will do nothing but write and receive letters. Further, the Christians keep themselves at a distance from us because we do not revere the virgin and the saints." But the matter is not exactly as they think; for we have some boys in our schools of very respectable families: and Mrs. Dussap, a very intelligent African lady, is of opinion, that if we would erect a girls' school, in which the girls were also taught needle-work and knitting, many Arabs would send their girls. The beginning, undoubtedly, would be difficult; as they cannot conceive that Christians in England should do all this only for the glory of God: they believe that the English must have some worldly designs. An incident, which Mrs. Dussap related to me, may serve as an instance of the evil suspicions of these poor people. Dr. Dussap and another French physician, in going about in Cairo, found a poor man lying in the street, who was very sick. They had compassion on him, and Dr. Dussap directed him to be carried to his house: but the wretched man had scarcely enjoyed for a few days the benevolent assistance and care of the physician, but he rose and went off, saying to the servants of the house, "This man must needs have some bad design against me, for it is not for nothing that he does so much good to me."

#### *School for the Children of the Copts at Cairo.*

Respecting this school, Mr. Kruse writes, about the last of October:—

As to our school, it is much better now, since Joseph has returned from Syria. The former teacher (whom we dismissed) kept the children in a slavish fear: they did not love him, and several left the school. I indeed reproved him for his unchristian treatment of the children, but he always found some apology for his conduct. He was not able to convey to the children any thing like religion, nor to pray with them; and what Br. Kluge and myself had done in this respect, he destroyed again, if we happened to be absent from the school from indisposition or other circumstances. Joseph manages the matter in quite a different way: he has much improved since he was first here: I am very content with him indeed. He prays with the children at the beginning of the school, and treats them in an affectionate manner; and so the children love him: before he dismisses them, he reads the Gospel with them, then explains it, and at the close prays again. This is a principal matter in a missionary school, that the children be won to Christ. Religious instruction, indeed, is my own business; but there is little success to be expected from all exertions, if the schoolmaster, who continues all day with the children, has not the same mind, but by his actions annihilates what others have worked out. If, on the contrary, the schoolmaster is a real Christian, then all the good is supported by his word and conduct; and so the school will be a missionary school, in which the children are trained up for the kingdom of God. The children also attend regularly every Sunday the reading of the Gospel, which is explained to them by the teacher. With respect to most of the boys, whose number is now 26, we can cherish good hopes that our work in the Lord will not be in vain.

## SPECIAL MEETING OF THE LONDON MISSIONARY SOCIETY.

THE Christian Watchman contains an account of an extraordinary and highly interesting meeting of this Society, which was held in the Rev. R. Hill's chapel, on the 9th of June, in consequence of the intended departure of the Rev. Dr. Philip, accompanied by three missionaries from France, two from England, and five who were expected from Germany, for South Africa. At an early hour, the chapel was filled, and crowds of people left the doors, unable to obtain admittance. The exercises were commenced by singing one of the missionary hymns, beginning,

"The Spirit never had been sent,  
Had the disciples never prayed:—"

The Rev. G. Collison then read the 67th Psalm, and prayed; after which, the Rev. J. Clayton, Jr. delivered a valedictory address to Dr. Philip, to which the Rev. Dr. made a very animated reply.

The following are some of his remarks:—

I see nothing in natural or revealed religion, or in the past or present state of the world, that is not encouraging to our hopes in respect to the object for which we are this day assembled within these walls. In every proof of the Divine existence, I see an encouragement to missionary labor; and in every manifestation of the Divine perfections, in nature, and in the Scriptures of truth, I perceive a guarantee for their success. The proposition that there is a God is not more evident to me than that the God of nature is the God of the Bible; and the evidence that God is the author of the Bible is not more clearly evinced to my satisfaction, than are the reasons I have to believe that the triumphs of the Gospel are to be co-extensive with the effects of sin. Many people have been accustomed to look upon a missionary spirit as a kind of adventitious thing, as separable from the Christian character, and as not at all entering into its essence.—They look upon it as a very good thing, and as very becoming in a missionary; but as one of those kind of things which they themselves may either cultivate or neglect with impunity. Where such a sentiment prevails, the form of godliness may exist, but its power is wanting; a name to live may be retained, but the symptoms of the Christian life no longer remain. The real spirit of missions is the very genius of the Gospel; it is the Spirit of God himself in the hearts of the people. Jesus Christ came into the world to seek and to save that which was lost, and the whole history of his life and sufferings corresponds with the views here given of the grand object of his ministry.

I look at the state of the world, and I am encouraged by the very striking manner in which the signs of the times accord with the grand outline of prophecy, and by the sentiments entertained by all the interpreters of the prophetic testimony; for it is not a little remarkable, that however the expounders of the unfulfilled predictions of Scripture may differ in their sentiments respecting the precise manner of their accomplishment, they are all agreed in this, that

great events are at hand, and that the time is near when Christ will take to himself his power and reign. Whether this movement of the human mind has been excited by the study of the prophecies, or by the extraordinary character of passing events, or by both, is not material for us to inquire; it is sufficient for our purpose to know that such a coincidence exists; but it is to events, more than to predictions, that my attention is now called.

The world has been long in a state of preparation for the recent occurrences which have excited so much surprise, and we can look back upon many interesting periods in the history of the church and of the world; but the events which have taken place within the last forty years, are remarkably distinguished for their number, and for their great and romantic character. In contemplating them, the mind feels all the awe and power of impression similar to what is felt on contemplating the scenery of an alpine country. Turn to which side you will, you will see nothing bordering upon mediocrity.—The virtues and crimes, the wars and revolutions, the rise and fall of empires, the elevation and depression of sovereigns, the establishment and success of our great religious societies, possess a character, and are invested with an interest, which, taken all together, is perhaps without a parallel in the history of our species.

Whatever may be said scoffingly, or in earnest, about the march of intellect, the age in which we live is more distinguished than perhaps any other by the march and triumph of enlightened, religious and moral principle. Even the world itself seems to have forebodings of an approaching change; all creatures sigh to be renewed; the whole creation groaneth and travailleth in pain together. There is at present a restlessness and an apprehension on the public mind in relation to coming events, something resembling the uneasiness and anxiety occasioned by the atmosphere, which is sometimes the forerunner of an earthquake; like Jerusalem, when Christ entered it on his way to Calvary—the whole world seems to be moved—in short, all nature seems to sympathise with us, who have the first fruits of the Spirit, while we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. We have every reason to believe that we are at this moment standing on the brink of a great moral revolution. The Angel of the Apocalypse having the everlasting Gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the shadow of death is in many parts turned into the morning; the dawn of that day which is to renovate the dominions of darkness has arisen upon us; the delightful anticipations of former ages begin to be realized; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn, till the elements of corruption shall melt with fervent heat—till the earth, or political heavens, which are unfavorable to the progress of divine truth, shall be purified, or shall pass away with a great noise—till every idol in the heathen world shall be consumed—till the present system of things shall give place to the new heavens and the new earth,—till the celestial voice shall salute our ears, "Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God."

I feel myself encouraged in my labors as a

missionary, from the aspect and tenor of the promises of God. Were yonder sun turned into darkness, and the moon into blood; were the whole frame of nature dissolved, God would remain. God would be the same in himself as he now is; but the promises contain, virtually contain the veracity of God; and when it is said that the glory of the Lord shall cover the earth, as the waters cover the channels of the great deep, it is enough for me that the mouth of the Lord hath spoken it. I take my stand upon the high table-land of promise, and look forward with certainty to the period, when all the promises, which have a respect to the future grandeur of Christ's kingdom, shall be accomplished.—Arise and shine, for thy light is come; let the Directors of this Society arise and shine; let the churches of London arise and shine; let the ministers of London arise and shine; let the rich professors of religion arise and shine. Zion the joy of the whole earth, shall arise and shine, for the glory of the Lord has arisen upon her; her palaces shall be adorned by the just and good of all ages. Multitudes who live in regions far remote, and myriads yet to come, will arise to call her blessed: the barbarous nations shall attend at her gates, the numerous tribes of Africa, the millions of Madagascar, and the teeming population of India, and of China, shall be seen pressing forward to her hallowed courts, bending in her sanctuary, and offering unto God the sacrifice of praise and thanksgiving. The wealth of the nations shall be brought into her treasury, the martial trumpet shall be suspended on her battlements, and the temple of peace shall exhibit the sword and the spear, to remind us of the triumph of the Gospel. Kings' daughters shall be among her honorable women, the daughter of Tyre shall be there with a gift, the gold of Sheba and Seba shall be offered unto her, and the rich among the people shall entreat her favor; the Light himself shall shine revealed from heaven, and one tide of glory, one unclouded blaze, shall overflow her courts.

The meeting was also addressed by the Rev. Mr. Lemue, one of the French missionaries who are to accompany Dr. Philip, by the Rev. Mark Wilks, W. A. Hankey, Esq., George Bennet, Esq., Rev. Wm. Orme, Rev. H. Townley, T. Wilson, Esq., Rev. J. Blackburn, and Rev. J. Burnett.

The interest of the meeting was greatly increased by the presence of Mr. Bennett, who had for the last eight years been employed, in company with the lamented Mr. Tyerman, in visiting the missions of the London Missionary Society in distant parts of the world, and had recently arrived in England.

As one of the happy effects of this truly "extraordinary meeting," more than £2,500 sterling were added to the funds of the Society.

#### DESCRIPTION OF A NATIVE CONGREGATION AT THE HARVEY ISLANDS.

THE London Missionary Register states, that an American vessel recently touching at Aitutake, one of the Harvey Islands,—some of the passengers landed; and one of them, an Englishman, gives the following account.

We were soon visited, on board, by the native missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading boat, which was constantly employed in conveying hogs, yams, cocoa-nuts, &c., from the shore to the ship. We landed on a very excellent stone wharf, about 200 yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about 18 feet in breadth, and eight feet in depth. The natives, at the time we landed, were repairing to the church, to their Friday evening worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above me: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the church, from one end of it to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than one thousand or twelve hundred native worshippers, clothed from head to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a native hymn; and the whole congregation, standing up, sang with him. I never before this had witnessed a congregation of natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the service. The strictest silence prevailed from the beginning to the end.

## Miscellanies.

### REV. MR. POTTER'S SERMON.

A Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James' Church, Philadelphia, May 12th, 1829. By Alonzo Potter, Rector of St. Paul's Church, Boston.—Boston; E. P. & C. Williams.

This discourse is entitled, "*An Appeal in behalf of Missions: addressed to Episcopalians.*" It is founded on Rom. i. 15; and is designed, and we think well adapted, to produce the conviction, that to preach the Gospel to the heathen, is no more than to discharge a just debt, which is due

to them from Christian nations. The indispensable duty of an immediate, vigorous, and united effort to discharge this debt, the preacher urges upon his brethren in a clear and powerful manner. Our limits do not allow us to speak particularly of the merits of this discourse; nor have we room for more than a single extract.

In reply to the objection, that the time for the conversion of the heathen has not come, the author says:—

Who will say that the *time* for the illumination of the nations has not come; that they are not yet prepared to receive or to comprehend the Gospel! that they must wait! And is this so? What! when God himself declares that the fulness of time has come; when he decided eighteen hundred years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves wiser than him? Now that such improvements have been made in the arts and sciences; now that facilities for extending the knowledge, and securing the reception of the Bible have been so multiplied; now that the art of printing enables us to flood the world with the words of eternal life; now that navigation is opening to us new and unexplored regions, and almost annihilating the distance which divides them from us; now that the human mind seems stirred by some mighty impulse, and instead of being wedged to old systems of government or religion, looks abroad and talks of coming change—is this *no time*? The apostles, in face of the Roman power, in defiance of an idolatry more inveterate than the world ever saw; destitute of numbers, or talents, or influence; aided only by the gift of tongues, and the power of miracles, could go forth, and in 300 years win the whole civilized world to Christ! And shall we, with the power of acquiring all tongues; with the record of those same miracles to authenticate (which was all that the miracles themselves could do,) the divinity of our commission; assisted, too, by so many, and such peculiar advantages—shall we stand, and parley, and say *it is not time*? Not time! when paganism seems smitten with infirmity, and tottering under the imbecility of old age! Not time! when the people of the saints of the Most High, seem going forth in serious earnest, to take possession of the kingdom and dominion and greatness of the kingdom under the whole heaven! Not time! when on every side we have proof positive, and ocular, of the practicability, and the success of their enterprise! when the notes of Christian praise are heard from the cliffs of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out for “good men and good books;” when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a pagan disciple; when from the dying lips of a Karaimoku, a Keopuolani, a Catharine Brown, there are heard almost at this moment, the accents of Christian peace and hope; is this not a time!—When, in God's name, will be the time? Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some

miracle to reproach our unbelief, and supersede our labors? Are we to wait, till in literal truth, an angel of heaven shall come forth; come to perform our duty; come to publish, in our stead, the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?

#### REV. DR. SHARP'S MISSIONARY SERMON.

*Obligations of Christians to the Heathen: A Sermon preached before the Baptist General Convention, in Philadelphia, April 29, 1829.* By Daniel Sharp, Pastor of the Charles Street Baptist Church, Boston.—Boston: Lincoln and Edmonds.

This sermon is a simple and impressive enforcement of the duty enjoined in the mandate, “GO AND TEACH ALL NATIONS.” It is the author's aim to show, “that zealous, systematic, and persevering measures should be pursued for the conversion of the heathen to Christianity.” This point is urged with much good sense, earnestness, and solemnity; and in a manner that can hardly have failed to produce a deep impression in favor of the cause of missions on the mind of every hearer.

The sentiments expressed in the following extract from the concluding part of the discourse, deserve the solemn consideration of every professed friend to the missionary cause.

If we would be efficient coadjutors to our missionaries, we must feel the power of religion in our own hearts. We often hear it said in relation to foreign missions, that charity should begin at home. One thing is certain—piety must begin and prevail there, before we shall feel much solicitude for its diffusion. We should therefore cherish in our own minds a conviction of the worth of immortal souls, and of the value of that Gospel which we profess to believe and love. Frequent meditation on the guilt and misery of man's condition in this world, and of the fearful doom that awaits him, without an interest in Christ, in the world to come, will excite our commiseration.

And when we consider the expedient which Infinite Wisdom has devised for the recovery of sinners; the peace which it imparts to believers; its power in creating men anew in Christ Jesus unto good works; and the hopes with which it gilds life's latest hour; all terminating in an “eternal weight of glory,” we shall feel anxious that the great Redeemer's name may be made known to the nations. Nothing will make us such steadfast and unwearied friends to missions, as high and admiring views of the Gospel, and a deep feeling of piety in our own hearts.

It is possible, without much religion, to step forward on great and public occasions, as the able and eloquent advocates of missions; but it is also possible, that our services may end when we leave the platform to which we had attracted every eye. The hallowed fire of personal piety must animate us, or our zeal will only occasionally manifest itself, without imparting a steady heat and light.

## American Board of Foreign Missions.

### RECENT INTELLIGENCE FROM THE CHOC-TAWS.

FROM a communication of Mr. Williams to the Corresponding Secretary, dated Ai-ik-hun-na, July 20th 1829, the following is extracted:—

"Last week we held a meeting in the woods, about eight miles east of this station, which commenced on Thursday, and was continued 24 hours, with but short intermissions for refreshments. It had been appointed by two pious captains, who were to meet with their people on middle ground, for the worship of God. Some of my brethren, with myself, were requested to meet and lead them in the exercises, and to preach to them the way of salvation. It was, however, so ordered in divine providence, that I was the only white person present. There were not more than about 70 souls together; and of this number, 15 were praying people. The Lord in mercy prepared a way for himself by shedding down upon his people a spirit of prayer, and heartfelt compassion for sinners: and I can truly say that the place became as the house of God, and the gate of heaven to many in the assembly.

"There was, from the commencement, an apparent solemnity on the minds of some individuals, who had been considered very thoughtless. It increased. Christians were encouraged to pray more fervently, and they did not ask in vain. On Friday, I felt it a duty to set apart a seat, and invite to it "all such as now feeling themselves lost, are determined from this time forth to call upon the name of the Lord Jesus." Then was there a trial of hearts:—then was manifest a conflict between light and darkness. The malice, skill, and strength of the prince of darkness were exerted to retain his prey. But a stronger than he had appeared, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. Before the meeting closed, thirty-seven of these poor red people, old and young, from 60 down to 10 years of age, came forward, some of them weeping bitterly. I cannot well describe the scene: you can better conceive something of it. Christians wept much for joy, and praised God with heart and voice, on seeing their neighbors and kindred come over on the Lord's side. It was—it is, indeed, all of God; to whom belongs all the glory forever and ever.

"Yesterday, the Sabbath, we had much additional evidence of its being God's own work. Very early in the morning the people began to as-

semble. Some left home before the sun rose, and walked ten miles: others six or eight miles, bringing their families with them. They came with solemn and inquiring countenances. Yes, some of the hitherto most wicked in the neighborhood expressed in words their earnest desire to hear more of the way of salvation.

"Before the stated hour of public worship, the females crowded into a room, and for the first time in this settlement, held a prayer meeting by themselves; while the men sat down in a large circle on the green grass, and had a pleasant solemn season of prayer and praise. It was by much the most interesting Sabbath that I ever spent in this place. Our meeting house was filled to overflowing, with solemn and attentive hearers; and seven more persons, all adults but one, came forward to the anxious seat. Verily, what hath God wrought! O what a change! Now, in prayer time, multitudes quickly kneel, who never would kneel before. Now, almost every tongue is loosed to sing, and every ear opened to hear. Until their hearts were touched they could not be persuaded to sing Christian songs. Though many of them do it with heavy hearts, yet they feel that they must in this way also serve God.

"To-day, one of the inquirers called upon me for more instruction. He asked me, among other questions, "Do white people who can read the good book have bad hearts too?" Also, "Do all men before they become Christians, have a season of distress in their hearts?" One thing is very noticeable; these people seem to dread the idea of hypocrisy. In conversation and in prayer, they express the strongest desire to become *true* Christians."

### CHICKASAWS.

A LETTER from Mr. James Holmes, dated Tok-shish, July 1st 1829, states that during the past year seventeen persons have been admitted to the church, of whom five are white, three Chickasaw, and nine black people; and that twenty-five children of professing parents have been baptized. The professors of religion generally, are represented as being consistent and exemplary in their lives, and some of them as remarkably devoted to the service of Christ.—The letter also contains the gratifying intelligence that considerable seriousness has for some time existed in the neighborhood of Tok-shish. Several, who have not connected themselves with the church, give good evidence of piety. The conversion of one of these, whose

name is William H. Barr, is mentioned as calling for peculiar gratitude. Of this youth, who is a full Chickasaw, Mr. Holmes says, "He is a young man of good mind; he reads fluently, and writes with considerable facility, but does not speak English. We furnished him with the Choctaw translations, which he read with avidity, and which, under God, became the instrument in his conversion. He has taken a very decided stand in religious matters. This, in connexion with the fact that he is the nephew of the principal chief in our district, and will probably, if he survives him, be his successor in office, inspires the hope that he is raised up as an instrument of good to his people."—This young man, with another whose history very much resembles his own, teaches a Sabbath school in an Indian settlement a few miles distant from Tokshish, designed exclusively for the full Indians, who are taught in their own language.

A remarkable change seems to have been effected among the Chickasaws, with respect to *temperance*. "I am informed," says Mr. H., "that it is very common for the full Indians to purchase coffee, sugar, and flour, in the stores on the borders of the nation, and no whiskey. This last article appears by common consent to have been banished from the nation. *We have not seen an intoxicated Indian during the past year.*

In a subsequent letter, dated July 18th, Mr. Holmes describes a very interesting *four days meeting*, or religious council, which was held at Tokshish on the 3d, 4th, 5th, and 6th of July. A large number of people assembled, some of whom had come from the distance of 60 miles. Several missionaries from the Choctaw nation, and two of the Choctaw converts, were present, and assisted in the exercises. "Tahoka, one of these converts, exhorted and prayed with great fervency; and his labors were evidently attended with the blessing of God."

The public exercises commenced on Thursday evening, and closed on Monday morning. On the Sabbath, the Lord's supper was administered to nearly a hundred of his professed followers, in the presence of a multitude of heathens; and seven persons, four Chickasaws and three black people, were received into the church. On Sabbath afternoon, about thirty persons, principally black people, appeared as anxious inquirers; and on Monday morning a number more came forward to the "anxious seats," among whom were 15 Chickasaws. At this last meeting, which continued two hours, there was much solemnity, and evidences of the special presence of the Holy Spirit. "It has been," says Mr. H., a "solemn and delightful season; and our hearts rejoice and bless God

for what we have been permitted to see of his wonderful works among the heathen.

"Since the meeting, several new cases of awakening have come to our knowledge. The cloud of mercy increases, and we think even now there is the sound of abundance of rain.

"The chiefs who were present expressed their decided approbation of all they saw and heard."

#### ORDINATION OF MISSIONARIES.

THE REV. HARRISON G. O. DWIGHT was ordained as a missionary, at Great Barrington, Ms. on the 15th of July. The sermon was preached by the Rev. N. S. S. Beman, of Troy, N. Y., from Phil. ii. 20; the consecrating prayer was made by the Rev. Mr. Field, of Stockbridge; the charge was given by the Rev. Dr. Hyde, of Lee; and the right hand of fellowship by the Rev. Mr. Bradford, of Sheffield.

On the 5th of August, the Rev. George B. Whiting was ordained as a missionary, at Richmond, Ms. The introductory prayer was offered by the Rev. T. Woodbridge, of Green River; the sermon was preached by the Rev. Dr. Cox, of New York, from Rom. xvi. 25—27; the ordaining prayer was by the Rev. S. Woodbridge, of Greenville, N. Y.; the charge by the Rev. Dr. Porter, of Catskill; and the concluding prayer by the Rev. Mr. Burt, of Great Barrington.

#### ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. The annual meeting of the *Palestine Missionary Society*, was held at Abington, on Wednesday, the 17th of June. The Hon. Mr. Webb, of Weymouth, presided. A sermon was preached by the Rev. Mr. Gay, of East Bridgewater; after which the meeting was addressed by the Rev. Mr. Temple, who was present as a Deputation from the Board.

It appeared from the Report, that during the past year a larger sum had been collected, than in any preceding year.

The *Auxiliary of Barnstable West*, held its annual meeting at Falmouth, on Friday, June 19th. The annual Report was read by the Rev. Mr. Woodbury, the Secretary; and an address delivered by the Rev. Mr. Temple, who attended as a Deputation from the Board. Rev. Mr. Pratt, *President*; Rev. D. L. Hunn, *Treasurer*; Rev. Benjamin Woodbury, *Secretary*.

VERMONT. The *Auxiliary of Franklin County*, held its anniversary meeting at Berkshire, on the 23d of June. After the reading of the annual Report, addresses, were delivered by the Rev. Mr. Kinsley, of Highgate, and by Mr. Hollis Read, an Agent of the Board. Rev. Benjamin Wooster, of Fairfield, *President*; Horace Janes, of St. Albans, *Secretary and Treasurer*.

#### EXTRACTS FROM THE REPORT OF THE AUXILIARY OF MERRIMAC COUNTY, NEW HAMPSHIRE.

—And now, Christian brethren, as we behold these millions of heathen living in sin and

misery, and fast going to people the world of woe, and consider the command of Christ which rests on us, we should feel that *woe is unto us* if we do not *our* part, to send them the Gospel. If we do indeed love the Saviour who has bought us with his own most precious blood; if we love his Gospel, which inspires all our joyful and immortal hopes; if we love the souls of our fellow men as ourselves, how can we cease from the most vigorous exertions to spread the triumphs of the cross? And let us remember that what we do we must do *quickly*. The time is short in which we shall have an opportunity of expressing our boundless obligations to the Saviour. Next year our tongues may be employed in celestial praises, and our substance in other hands. The millions of heathen now living must be evangelized by Christians of the present generation, or perish forever. A generation of heathens lives no longer than a generation of Christians. How many benighted sinners die every year! How many thousands perish while the church lingers in the conversion of the world! In 33 years, 75 millions more will die without a knowledge of Christ. In one hour, even while we are here deliberating on the interests of Zion, three or four thousand will go the way whence they will never return! and shall we think of relaxing our exertions? While so many thousands are dying, and the Saviour is commanding and encouraging, and while his kingdom is rising, and the Angel having the everlasting Gospel is flying through the heavens, shall we sit down in indifference? Let us fear lest the curse of Meroz come upon us, because we come not up to the help of the Lord, to the help of the Lord against the mighty.

"Can any present make objections to this cause? Can any oppose it? Can any refrain from helping it forward? If there be an individual in this house who is opposed to Foreign Missions, we would address him in the impressive language of another. 'My friend, you read the English language; are you of English origin? Go back then to the time of your ancestors; and in less than thirty steps you will come to a poor pagan, half naked and houseless, in the forests of Britain, bowing the knee to Thor or Woden, and preparing, perhaps, to immolate his child on the altar of his idol. And who is that venerable man standing by his side, with the blessed Book in his hand, reflecting the light of heaven upon his darkened mind, and opening to his vision the only way to temporal and eternal blessedness? It is a Christian missionary, who has left a far distant home, to save that poor man and his countrymen, from the ruin which threatened them. And, blessed be God, his labor was not in vain: and the light which they received they imparted to their children, and as it descended it grew brighter, and spread wider, till now *thirty millions* of people rejoice in its beams. My friend! look around you, and count your blessings, your pleasant fire-side, and home; the security with which you lie down, and rise up, and go forth to your labor; the thousand conveniences with which art has filled your dwellings; look abroad over your country, and see her flourishing cities, her peaceful villages, her fields smiling with plenty, her ships gathering the riches of every climate, her institutions of learning and piety, and above all, that noble commencement of civil and religious liberty, which is the admiration of the nations;—and say which of all these do you not owe, under God, to that Christian missionary? Oh! then, despite not the

holy men, who like him, have gone to carry the word of life to the idolaters of India, of Burmah, of Hawaii, and of our own forests. Despise them not, but speed them on their way; and as you have freely received, freely give of that light, to all who sit in darkness and in the shadow of death.

"But if any man tremble at his proportion of the charges for evangelizing the heathen world, let him depart. If any man is alarmed at the noise which precedes the last conflict, let him hide himself with his talent in the earth! But let all who love our Lord Jesus Christ in sincerity and wait for his appearing and glory, give themselves anew to his service, and soon the victory, and more than the victory, shall be given to the people of the saints of the Most High God."

#### FORMATION OF ASSOCIATIONS.

**MASSACHUSETTS.** *Norfolk co.* Medfield. Gent. Asso. Moses E. Harding, Pres. Seth Chener, V. Pres. Hinsdale Fisher, Sec. and Treas. 3 coll.—Lad. asso. Mrs. Mary Prentiss, Pres. Mrs. Betsey Fisher, V. Pres. Miss Elizabeth Prentiss, Sec. and Treas. 3 coll.

**NEW HAMPSHIRE.** *Merrimac co.* Franklin. Gent. and Lad. Asso. Rev. Joseph Lane, Pres. Dr. Jesse Merrill, V. Pres. Henry Greenleaf, Sec. Matthew P. Sanborn, Treas. July 6.

*Loudon Village.* Gent. and Lad. Asso. Dea. Stephen Swett, Pres. Samuel Chamberlain, V. Pres. Jonathan Wood, Sec. Capt. Joshua Emery, Treas. 3 coll. July 5.

*Warner.* Gent. Asso. Rev. S. Wellman, Pres. A. B. Kelly, Esq. V. Pres. Ezra Barrett, Sec. Dr. Moses Long, Treas. 2 coll.—Lad. Asso. Mrs. T. G. Wellman, Pres. Mrs. Persis Carter, V. Pres. Mrs. Lucinda Colby, Sec. Mrs. H. K. Bartlett, Treas. 2 coll. July 14.

*Rockingham co.* Atkinson. Gent. and Lad. Asso. Rev. Stephen Farley, Pres. Dea. Wm. Page, V. Pres. Job Dow, Esq. Sec. Franklin Gilbert, Treas. 4 coll. June 22.

**VERMONT.** *Chittenden co.* Burlington. Lad. Asso. Mrs. Reuben Smith, Pres. Mrs. Catlin, V. Pres. Miss Mary Paine, Sec. and Treas. 7 coll. June 4.

*Burlington College.* P. Haskell, Pres. Gep. Powell, V. Pres. H. Loomis, Sec. and Treas. 4 coll. July 16.

**Essex.** Gent. Asso. Organized June 10th. B. B. Butler, Sec. and Treas.—Lad. Asso. Mrs. Tabitha H. Kellogg, Sec. and Treas.

*Jericho.* Gent. Asso. Rev. Hervey Smith, Pres. J. D. Rood, V. Pres. Lewis Chapin, Sec. and Treas. June 9.

**Franklin co.** *Berkshire.* Gent. Asso. Rev. P. Bailey, Sec. and Treas.—Lad. Asso. Mrs. Pearle, Sec. and Treas. June 23.

*Enosburgh.* Gent. Asso. Mr. Williams, Sec. and Treas.—Lad. Asso. Mrs. Williams, Sec. and Treas. June 24.

*Montgomery.* Gent. and Lad. Asso. Dea. Todd, Pres. Richard Bailey, Sec. and Treas. June 26.

*Bakersfield.* Gent. Asso. Amos Pearson, Sec.—Lad. Asso. Miss Clarissa Eaker, Sec. June 25.

*Shelton.* Gent. Asso. Dea. Fassett, Pres. John Fitch, Sec. and Treas.—Lad. Asso. Mrs. Ann Fassett, Pres. Mrs. Fitch, Sec. and Treas. July 2.

*Highbury.* Gent. Asso. Rev. P. Kinsley, Pres. Dea. P. Waite, Sec. Rev. P. Kinsley, Treas.—Lad. Asso. Mrs. White, Pres. Mrs. P. Kinsley, Sec. and Treas. July 6.

*Georgia.* Gent. Asso. Rev. Mr. Blodget, Pres. Dea. Cotton, V. Pres. Mr. P. Mears, Sec. Dea. Hinckley, Treas. July 11.

*Hinesburg.* Gent. Asso. Rev. O. P. Hoyt, Pres. W. Hubert, V. Pres. L. F. Clark, Sec. D. C. Deming, Treas. July 19.

## Donations

FROM JULY 16TH, TO AUGUST 15TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

|  |                       |         |
|--|-----------------------|---------|
| Addison co. Vt.                              | E. Brewster, Tr.      |         |
| Monton, La.                                  | 50                    |         |
| Shoreham, M. & M. a thankoff.                | 6 00                  |         |
| Starkboro' La.                               | 2 00                  | 8 50    |
| ESSEX co. Ms.                                | J. Adams, Tr.         |         |
| Andover, S. par. Asso.                       | 30 32                 |         |
| Boxford, 2d par. La.                         | 35 66                 |         |
| Salem, S. so. Mon. con.                      | 7 73                  |         |
| Topsfield, La.                               | 1 20                  |         |
|  | 74 91                 |         |
| Ded. loss on pistareens,                     | 26                    | —74 55  |
| Franklin co. Vt.                             | H. James, Tr.         |         |
| Cambridge, Gent. and la. and mon. con.       | 44 52                 |         |
| Fairfax, La.                                 | 9 18                  |         |
| Fairfield, Gent. 6,50; la. 11,57;            | 20 07                 | —73 77  |
| Hampden co. Ms.                              | S. Warriner, Tr.      |         |
| Chester, M. f.                               | 5 00                  |         |
| Longmeadow, Fem. benev. so.                  |                       |         |
| 3d mon. con. 23,73;                          | 57 73                 |         |
| Middle Granville, La. for Pal. miss.         | 20 00                 |         |
| Springfield, Fem. char. read. so.            | 24 00                 | —106 73 |
| Hartford co. Ct.                             | J. R. Woodbridge, Tr. |         |
| East Windsor, N. so. Gent.                   | 39 50                 |         |
| Enfield, Gent. 16,71; mon. con.              | 6,57;                 | 23 28   |
| Hartford, A friend,                          | 1 13                  |         |
| N. so. Mon. con.                             | 9 20                  |         |
| S. so. Mon. con.                             | 55 00                 |         |
| Windsor, Gent.                               | 11 00                 | —139 11 |
| Lincoln co. Me.                              | W. Rice, Tr.          |         |
| Coll. at ann. meeting,                       | 37 00                 |         |
| Edgecomb, Gent. 6; la. 12;                   | 18 00                 |         |
| New Castle, La.                              | 16 30                 |         |
| Walldobor', Gent. 19; la. 13,47;             | 32 47                 |         |
| av. of ring,                                 | 22                    |         |
|  | 103 99                |         |
| Ded. loss on pistareens,                     | 72                    | —103 27 |
| Morris co. N. J.                             | J. M. King, Tr.       |         |
| New Haven city, Ct.                          | C. J. Salter, Tr.     |         |
| New Haven, Mon. con.                         | 26 50                 |         |
| New Haven co. East, Ct.                      | S. Fribbie, Tr.       |         |
| North Haven, Fem. mite so. in 1st cong. chh. | 12 07                 |         |
| Oxford co. Me.                               | L. Whitman, Tr.       | 213 02  |
| Ded. loss on pistareens,                     | 2 08                  | —211 54 |
| Pittsburgh and vic. Pa.                      | M. Allen, Tr.         |         |
| Apple Creek, Asso.                           | 8 26                  |         |
| Charlton, Gent. 65,83; la. 67,43; 133 26     |                       |         |
| Crab Apple, Asso.                            | 60 00                 |         |
| Millers Run, Asso.                           | 28 38                 |         |
| Montours, Asso.                              | 20 43                 |         |
| Wooster, La.                                 | 50 82                 | —301 15 |
| Rutland co. Vt.                              | J. D. Butler, Tr.     |         |
| Coll. at ann. meeting,                       | 26 79                 |         |
| Chil. m. f. 2; rec'd at N. Y. 10;            | 19 00                 |         |
| Benson, Gent.                                | 17 00                 |         |
| Brandon, Mon. con.                           | 3 50                  |         |
| Castleton, Gent. 40; la. 21,17;              |                       |         |
| mon. con. 14,03;                             | 75 20                 |         |
| Middletown, Gent. 5,55; la. 10;              | 15 55                 |         |
| Orwell, Gent. 21,44; la. 18,23;              | 39 67                 |         |
| Pawlet, Gent. 20; la. 20;                    | 40 00                 |         |
| Foulney, Mon. con. 22,50; gent. 3;           | 25 50                 |         |
| Rutland, La.                                 | 8 26                  |         |
| Sudbury, Rev. M. Knappen, 10;                |                       |         |
| Miss P. 25 c.                                | 10 25                 |         |
| West Rutland, Mon. con. 12;                  |                       |         |
| gent. 29,38; la. 17;                         | 58 38                 |         |
|  | 332 10                | —326 32 |
| Ded. loss on pistareens,                     | 5 78                  | —326 32 |

|                        |                  |        |
|------------------------|------------------|--------|
| Somerset co. Me.       | J. Dinsmore, Tr. |        |
| Coll. at ann. meeting, | 15 49            |        |
| Madison, Asso.         | 18 06            | —33 55 |

|   |                  |         |
|---|------------------|---------|
| Washington, Pa. & Va.                     | J. McFarrin, Tr. |         |
| Cross Creek, Gent. 13,03; la. 1,62; 14 65 |                  |         |
| Cross Roads, Gent. 60,67; la.             | 120 54           |         |
| 60,47;                                    |                  |         |
| Forks of Wheeling, Fem. benev.            |                  |         |
| so. 7; gent. and la. 32;                  | 39 00            |         |
| Mill Creek, Gent. 14,20; la. 14,77; 28 97 |                  |         |
| Morristown, Gent. 28,88; la.              |                  |         |
| 11,12;                                    | 40 00            |         |
| Mount Prospect, Gent. 14,50;              |                  |         |
| la. 15 63;                                | 99 53            |         |
| Pigeon Creek, Gent. 11,58; la.            |                  |         |
| 7,55;                                     | 18 83            |         |
| Short Creek, Gent.                        | 44 70            |         |
| Three Springs, Gent.                      | 31 29            |         |
| Upper Buffalo, Gent. & la.                | 46 25            |         |
| Upper Ten mile, La.                       | 23 28            |         |
| West Alexandria, Gent. 41; la.            |                  |         |
| 40,09;                                    | 81 69            |         |
| add,                                      | 23               | —518 95 |

Total from the above Auxiliary Societies, \$2,036 51

## II. VARIOUS COLLECTIONS AND DONATIONS.

|  |   |        |
|--|---|--------|
| Alexandria, Pa.  | Aux. so.  | 20 00  |
| Andover and vic.   | Ms. Coll. at social meetings,   | 5 65   |
| Augusta, Me.   | La. asso.   | 25 00  |
| Bakersfield, Vt.   | Gent. asso. 9,50; Miss S. P. av. of ring, 75 c.   | 10 25  |
| Baltimore, Md.   | Fem. mite so. 4th pay. for William Narciss, John Summerfield, and Stephen Williams, in Ceylon; 60; 3d pay. for John Breckenridge, in do. 90; 1st pay. for Sarah Radgely, in do. 20; for central school in do. 50; | 150 00 |
| F. Hall, a dowry for Fanny McFarland, (formerly Fanny Hall) in Ceylon, |   | 50 00  |
| Bedford, N. H.   | D. French, 4; a little girl, 1;   | 5 00   |
| Bennington, Vt.  | Fem. asso.  | 17 37  |
| Berkley, Ms.   | Gent. asso.   | 20 18  |
| Berkshire, Vt.   | Mrs. J. B.  | 25     |
| Boalsburg, Pa.   | Aux. so. of Spring Creek, Boston, Ms. E. F. 25; a friend, for Sandw. Isl. miss. 1;  | 10 00  |
| Bucks co. Pa.  | Rev. JOHN MAGOFFIN, which constitutes him an Honorary Member of the Board,  | 26 00  |
| Burlington, Vt.  | La. asso. 35,18; O. B. 10; S. H. 5; A. T. 3; seven indiv. 9;  | 100 00 |
| Cambridge, Vt.   | Mrs. M.   | 1 00   |
| Cambridge, N. Y.   | Mon. con.   | 11 00  |
| Camden, Me.  | Mon. con.   | 3 40   |
| Canandaigua, N. Y.   | Mon. con. to constitute the Rev. HENRY P. STRONG, of Phelps, N. Y. an Honorary Member of the Board,   | 50 00  |
| Columbia, Pa.  | Two indiv. for Sandw. Isl. miss.  | 10 00  |
| Columbia, W. Ten.  | Mr. Rhea,   | 2 00   |
| Concord, Vt.   | Mon. con. \$11. This sum was ackn. in the M. Herald, for Aug. as fr. Concord, Ms.   |        |
| Danbury, N. H.   | Coll.   | 2 37   |
| Deposit, N. Y.   | Mon. con.   | 14 00  |
| Durham, N. Y.  | An old friend,  | 10 00  |
| Eastford, Ct.  | BENJAMIN BOSWORTH, which constitutes him an Honorary Member of the Board,   | 100 00 |
| Eaton, Vt.   | Gent. asso. 4,50; la. nro. 5,96; S. B. 31 c.  | 10 11  |
| Exmouth, Eng.  | Admiral R. H. Pearson, R. N. for Pal. miss.   | 92 31  |
| Fairfax, Vt.   | Coll.   | 2 75   |
| Farmington, Me.  | Miss. asso.   | 20 00  |
| Francetown, N. H.  | Mon. con.   | 41 00  |
| Franklin, Ms.  | Mon. con. for wes. miss.  | 5 73   |
| Georgia, Vt.   | La. asso. 4,11; Rev. Mr. Blodget, 1; O. D. 1;   | 6 11   |
| Greenville, Pa.  | A female,   | 2 60   |
| Hagerstown, Md.  | Juv. miss. so.  | 5 85   |

## Donations.

|   |        |   |
|---|--------|---|
| <i>Hallowell</i> , Me. Contrib. 30,10; mon. con. 18; la. asso. 15;  |        | <i>Hampshire Chr. Dep.</i> Ms. <i>Granby</i> , E. par. A box, for Mack. miss. 63,54; Chesterfield, a box, fr. fem. juv. so. for Choc. miss. 27,25; Northampton, 200 spelling books, fr. Mrs. Butler; a box, fr. Dorcas so. for Mackinaw miss. 40,46; Sundries, fr. 1st mite so. for do. 5,67. |
| <i>Hamp. Chris. Depos.</i> Ms. <i>East Hampton</i> , Fem. benev. so. for <i>Payson Williston</i> , in Choc. na. 6; youths so. 7,32; <i>Northampton</i> , Young la. benev. so. for <i>Mark Tucker</i> and <i>Harriet Tucker</i> , at Carmel, 60; m. f. 22; 1st mite so. 22; do. 6; |        | <i>Holliston</i> , Ms. A box, fr. fem. benev. read. so. for <i>Mayhew</i> ,   |
| <i>Hinsburg</i> , Vt. Mrs. M. G.  | 40     | 20 98   |
| <i>Holliston</i> , Ms. Fem. benev. read. so.  | 12 23  | <i>Little York</i> , Pa. Clothing, fr. juv. miss. so. for <i>Lewis Mayer</i> , at Union.  |
| <i>Jamestown</i> , Dorcas so.   | 5 85   | <i>Montuk</i> , Vt. A box, fr. la. asso.  |
| <i>Jericho</i> , Vt. P. B. 25 c. L. L. 20 c.  | 45     | <i>Newburyport</i> , Ms. Clothing, rec'd at Brainerd.   |
| <i>Jericho Corners</i> , Vt. La. asso.  | 6 90   | <i>Paris</i> , N. Y. A box, rec'd at Green Bay.   |
| <i>Kingston</i> , N. Y. H. P. A.  | 25     | <i>Philadelphia</i> , Pa. 100 Testaments, fr. Bible so. rec'd at New Echota.  |
| <i>Knoxville</i> , E. Ten. W. S. Kennedy,   | 5 00   | <i>Pittsburgh</i> , (vic. of) Pa. A box, fr. cong. of Rev. Mr. Joyce, rec'd at Caney Creek,   |
| <i>Leominster</i> , Ms. Juv. so.  | 7 17   | <i>Smithtown</i> , N. Y. A half barrel, fr. fem. char. so.  |
| <i>Limerick</i> , Me. Mon. con.   | 20 94  | <i>Sutton</i> , Me. A box, for Brainerd.  |
| <i>Mason</i> , N. H. A friend,  | 50     | <i>Utica</i> , N. Y. Sundries, fr. Edward Vernon, rec'd at Green Bay,   |
| <i>Mayhew</i> , Choc. na. Fem. bible so. of fem. school,  | 10 00  | 40 00   |
| <i>Mercer co.</i> Pa. S. Caldwell,  | 5 00   |   |
| <i>Mouroe co.</i> Miss. W. H. Craven,   | 5 00   |   |
| <i>Monson and vic.</i> Ms. Union char. so. appro. by com. 54,77; <i>Monson</i> , Fem. asso. 36,75; mon. con. 22,20;   |        |   |
| <i>Montreal</i> , L. C. Contrib. 10,55; J. De Witt, 10; coll. at a small school, 3; teachers, 2; a friend, 75 c. Mrs. Watson and Miss Whiting, 2; Mr. S. 55 c.  |        |   |
| <i>Morrisville</i> , N. Y. Rev. J. Lord,  |        |   |
| <i>New Castle</i> , Del. Aux. so. for wes. miss. <i>New York city</i> , Mrs. Broome, 10; M. Baldwin, towards extra effort, 20; A. B. 1st pay. for <i>Altia Steel</i> , in Ceylon, 20; mon. con. in Spring st. chh. 21,50;   |        |   |
| <i>North East</i> , Pa. Fem. so.  |        |   |
| <i>Northumberland</i> , Pa. Fem. miss. so.  |        |   |
| <i>Parcyparry</i> , N. J. F. M. asso. for <i>Leopold Dober</i> , in Ceylon,   |        |   |
| <i>Petersburg</i> , Va. Mrs. E. Knox, towards extra effort,   |        |   |
| <i>Philadelphia</i> , Pa. Mon. con. in 5th presb. chh. 161,04; fem. sub. sch. in do. 1,25; fem. sch. in do. for schools at the Sandw. Isl. 75 c. do. 1,06;  |        |   |
| <i>Pittsfield</i> , N. H. A little child,   | 71 50  |   |
| <i>Plymouth</i> , Ms. An indiv. for <i>Bombay</i> miss.   | 87     |   |
| <i>Providence</i> , R. I. A lady,   | 25 00  |   |
| <i>Reading</i> , Pa. Fem. miss. so. to constitute the Rev. HERMAN NORTON an Honorary Member of the Board,   | 12 00  |   |
| <i>Richmond</i> , Va. Mon. con. in presb. chh. on Shocko Hill,  | 5 00   |   |
| <i>Roxbury</i> , N. J. Miss E. Nicholas,  |        |   |
| <i>Rushville</i> , N. Y. La. asso.  |        |   |
| <i>Salem</i> , Ms. Two indiv. for <i>Nicholas Permander</i> , <i>Nathaniel Niles</i> , and <i>John B. Lawrence</i> , in Ceylon, 90; mon. con. in Howard st. chh. 10,62;   |        |   |
| <i>Sheriden</i> , Mr. Howe,   | 164 10 |   |
| <i>Sinking Creek</i> , Pa. Aux. miss. so.   | 25     |   |
| <i>Scoanton</i> , Vt. Capt. Burton,   | 10 00  |   |
| <i>Townsend</i> , Ms. Young gent. and la. asso.   | 3 00   |   |
| <i>Underhill</i> , Vt. Miss B. E. and others,   |        |   |
| <i>Walpole</i> , N. H. Fem. cent. so.   | 50 00  |   |
| <i>Wardsboro</i> , Vt. Fem. cent. so.   | 65 00  |   |
| <i>Westmoreland</i> , N. H. A few ladies in Rev. O. C. Whiton's par.  | 100 62 |   |
| <i>Winchester</i> , W. Tenn. Mon. con.  | 1 00   |   |
| <i>Woburn</i> , Ms. La. asso. 45,02; L. Thompson, for wes. miss. 1,   | 23 50  |   |
| <i>Worcester</i> , Ms. F. Thaxton,  | 5 00   |   |
| <i>Unknown</i> , A friend, for <i>Bombay</i> miss. 3; A. B. 10;   | 12 00  |   |
|   | 4 73   |   |
|   | 12 50  |   |
|   | 46 02  |   |
|   | 10 00  |   |
|   | 13 00  |   |
| <i>Whole amount of donations acknowledged in the preceding lists, \$4,037.11.</i>   |        |   |
| <b>III. DONATIONS IN CLOTHING, &amp;c.</b>  |        |   |
| <i>Buffalo</i> , N. Y. An umbrella, rec'd at Brainerd.  |        |   |
| <i>Canton</i> , Cl. A box, fr. Indies, for Brainerd,  | 37 30  |   |
| <i>Chester &amp; Springfield</i> , Clothing, rec'd at Brainerd.   |        |   |
| <i>Cornwall</i> , Vt. A box, fr. indiv.   |        |   |
| <i>Greenfield</i> , Ms. A box, fr. fem. miss. so. for Greece,   | 140 00 |   |

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Boma-bay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

**EXTRACTS FROM CORRESPONDENCE.**

*History of a Monthly Concert in a certain Town, from the year 1822 to July, 1829, inclusive; in a letter to the Treasurer of the A. B. C. F. M.*

The church in this place is not large, and a few years ago was very small. The monthly concert of prayer has been regularly observed for years past. We have been accustomed to remember the American Board, not only in our prayers, but to contribute to its funds. While these seasons have continually increased in interest, we find our contributions have increased. —In 1822, we sent you \$12;—in 1823, \$45,75;—in 1824, \$68;—in 1825, \$125,50;—in 1826, \$139,11;—in 1827, \$301,90;—in 1828, \$585;—and we have remitted you in seven months of this year, \$403.

Our monthly concerts have been conducted, especially of late, with strict reference to the missionary cause. We have felt it our duty to remember the heathen rather than ourselves; and while we have prayed for them, we are sure God has not forgotten us.—Missionary intelligence is always expected; and tends above every thing else to impart interest to the meeting. From the history of this monthly concert, I am persuaded, that if ministers would prepare and lay before their churches missionary intelligence, there would be no want of interest in the monthly concert, or want of funds to carry on the missionary cause. Our ministers little know their responsibility, and how easily they may awaken the energies of the churches, and secure their cooperation in this blessed work. We admit no one to our church without urging the duty of benevolent exertion, in relation to this cause; and we consider the monthly concert, as one of the appointments of the church, to the observance of which our covenant binds us.